

THE
CHINESE RECORDER

AND
Missionary Journal.

VOL. XXII.

OCTOBER, 1891.

No. 10.

The Historical Evidences of Christianity.—Present Benefits.

BY REV. TIMOTHY RICHARD.

VII.

[NOTE.—This, like the former articles on the Historical Evidences of Christianity, was written for the Chinese. It is mainly for those who are daily engaged in the presentation of Christian truth to the Chinese that it will have interest. But it is hoped that it has some interest to the general reader as well.—T. R.]

LOOKING at the world at large, the great problems of the present time are four, viz.: How to support the nations; how to give peace to the nations; how to make them good; how to educate them.

I. How to *support* the nations. The population of the world increases, generally speaking, at the rate of one per cent. per annum. Europe has a population of 359 millions, consequently it increases annually at the rate of $3\frac{1}{2}$ millions. China has a population of 300 or 400 millions, consequently it increases at the rate of three or four millions annually. If there is no corresponding increase in the means of support, what will become of this increased population?

The nations of the West have many new means for the support of their increasing populations. I will mention twenty-one of the leading ones.

1. They have invented machinery, by which forty millions of people, as in the United Kingdom, can do as much as if they had a thousand millions of laborers at work.

2. They have devised cheap means of transport. Canal transport is four times more expensive than ocean steamers; railway transport, twenty times; cart-road transport, sixty times; and

mule-pack transport, one hundred times more expensive than ocean steamers. Consequently, Western nations have increased the cheaper methods of transport, and thus save immense sums of money. England annually pays for transport of goods by railway almost £2 per head of the population. If this were carried by carts it would cost £6 per head; therefore in railway freight alone it saves £4 per head per annum, not to mention the saving on macadamized roads over pack-mules.

There is also the zones tariff lately adopted in Hungary to equalize the benefits of cheap transport to those far among the mountains as well as to those near trade-centres. By dividing the whole country into fifteen zones of so many miles, each zone and number of miles increasing in the distant zones, charging only so much per zone, whether near or far, the benefit is very great. When this system is more generally adopted by other nations, the benefit to the masses at large will be enormous.

3. Western nations have government post offices for public use, by which information about trade as well as other things can be carried three hundred times cheaper than often in China. The post office sends money-orders, parcels and telegrams as well, and all these daily, even to every village, even among the mountains. The charge of forwarding a letter to any part of the kingdom is only one or two cents; but being so cheap, many write, so that instead of being an extra expense to the government, there is annually, after paying all expenses, a nett revenue of eight or nine million pounds sterling in England. The saving to the government is not the only great matter; the benefit to trade is enormous. Newspapers, giving information and advertisements about all sorts of produce and manufactures, are forwarded at a specially cheap rate, so that the people can always know where they can best find what they want.

The Chinese government, on the other hand, spends about three-quarters of a million pounds sterling annually on government posts alone, and does not forward any letters for the public. Thus for want of cheap information commerce is comparatively stagnant.

4. Western nations have made International Treaties throughout the world, by which the produce of all nations can mutually supply the lack of each other, just as the produce of the various provinces benefit each other in one kingdom.

5. Western nations send Ministers and Consuls to every nation with whom they have intercourse, with the object both of protecting their people and extending trade.

6. Western nations, having found the great advantage of the post office in their own countries, have established an interna-

tional post office, which sends letters to all in the Postal Union for five cents each.

7. Western nations subsidize trade by establishing regular lines of steamers as a mail-service and by aiding certain companies in industries. These measures are adopted in the interest of both government and people.

8. Western nations establish Chambers of Commerce, by which merchants combine and make representations to their various governments. This Chamber publishes important documents from time to time.

9. Western nations establish industrial and trade museums for encouraging trade, just as there are museums for the extension of learning. All the great centres of trade have the chief produce of all nations exhibited in these museums.

10. Western nations have established commercial schools and colleges. Since trade has become universal, unless the most important matters are systematically arranged in books and carefully taught, a man may spend all his life-time in business and only know a fraction of what he might and should know.

11. Western nations have established technical education. The principles of mechanics, engineering and arts, are also taught in books and schools like other learning. It is only by the careful study of these that Western nations are able to produce their marvels of manufacture and engineering.

12. Western nations make much of Customs' tariff. There are, however, two opposite plans. One is to lighten dues as much as possible on necessities and raw material and to increase them on articles of luxury, such as wines, tobacco, etc., in order to benefit the poorer classes. This is England's plan. The other plan is to put heavy dues on all imported manufactures, often as much as fifty per cent., and sometimes more, on the value of the goods. This originally was to assist union between the States, but is mainly for the benefit of the manufacturers and skilled laborers; but the poorer classes of the country have to pay for it. This is the plan pursued by the United States. From an international point of view this is not satisfactory. Only such tariffs as are equally beneficial to all nations can be permanent.

13. Western nations colonize. Four hundred years ago a continent was discovered four times as large as Europe. Since then in Australia, Asia and Africa Europeans have got much more land. Altogether they now possess ten times what they had then. But the area of the Chinese empire has only increased to three times during the same period, and much of the land of each province is lying waste for want of railroads and macadamized roads.

14. Western nations open mines of all kinds. England, for example, gets from this source an income of £1 per head per annum. China is rich in minerals, but, alas! mostly unworked for lack of machinery and good roads.

15. Western nations have greatly developed banking. The effect of this has been like adding to the national capital an average of fifteen shillings per inhabitant.

16. Western nations have invented new methods for the manufacture of iron and steel. Steel can now be manufactured as cheap as iron, and this method is said to save annually in ships, and specially in steel rails, about eight million pounds sterling. Without such new methods how can China compete with the West?

17. Western nations grant great powers to Municipalities. The consequence of this is that improvements are not left half finished as so often is the case in China, owing to the frequent change of mandarins and want of authority given to the local gentry.

18. Western nations have long ago changed the custom of paying taxes in kind. The thousand evils arising from this custom cannot be stopped in China more than in the West, but by commutation into money value and payment in cash. It is gain to both government and people.

19. Western nations publish annual reports of all public transactions. By this means all accounts, whether of government or mercantile affairs, are easily examined and compared. But in China these are not published, and the public are kept in ignorance of how public money is spent.

20. Western nations emphasize the vast difference between productive and unproductive employments. Few of even the best mandarins in China understand anything about this, hence their persistent and blind advocacy of unproductive methods over productive ones in almost every department. By neglecting productive methods China is starving itself rapidly.

21. Western nations emphasize modern education. It is everywhere pursued, so that the people of all classes may thoroughly know all new methods of supporting and enriching the nation. But China only studies ancient learning, most of which has little bearing on how to support the increasing millions. But more of this under heading No. IV.

The commercial value of the above reforms can never be fully tabulated, but careful estimates have been made by experts. The wealth of the United States from 1800 to 1880, that is, eighty years, increased forty-three times. Taking the average wealth of England and France, without counting the wealth of America, which is really European outgrowth, we have still remaining an increased income

of £5 per head per annum; indeed, Robert Giffin, our highest English authority, puts it as high as £6 per head per annum for the United Kingdom.

China, with an average of twenty millions of population per province should, at the rate of £5, get an annual increase of income of one hundred million pounds sterling per province. Reducing this even to one-tenth, that for England and France, there would still be an increase of ten million pounds per province per annum. In view of this fact should China dread poverty and weakness by the introduction of these changes? Alas, that China is so loath to change old forms, even for its people's good!

Besides the above methods, some of them long in use, for the support of the increasing population, Western nations are just finding out other new methods. For instance, chemical agriculture, though known for some years, is only now being rapidly developed. Our crops are made up of four gases and about ten solids. Burn the crops, and what escapes in smoke are the four gases,—carbon, oxygen, hydrogen and nitrogen. What remains in the ashes are the ten solids,—phosphorus, sulphur, chlorine, silica, iron, manganese, lime, magnesia, soda, potash. Crops, as is well known, grow much better with manure. Chemists are now finding out in what proportion these ingredients are to be mixed, so as to produce crops as if highly manured. The produce of the earth, by this new means, can be increased three or four times. The land in Europe, including mountains and barren wastes, produces on an average £600 per square mile per annum. The bearing of this on the support of increased population is evident. If the produce were only doubled, reckoning each province in China at 70,000 square miles, there would be an increase of income from the crops of £42,000,000 sterling per province per annum.

Electricity, also, during the last few years, has been very greatly developed, and it promises to bring even greater blessings to mankind than all the other appliances. It seems also that we are on the eve of aerial navigation, chemical food, etc., etc. But, alas! none of these things are as yet studied in ordinary Chinese schools. China only teaches ancient learning in its general schools, and makes little of the study of such important questions as how to support its increasing millions who are now literally bound in poverty and starvation!

This subject of the support of the people lies strictly within the province of the mandarins, but, as they are ignorant of these new methods, the missionaries are glad to impart any knowledge they possess of these things. Indeed, they feel they would be guilty of ingratitude to God for the mercies which they themselves enjoy

if they did not impart some of their knowledge to those suffering through ignorance; consequently they spread this knowledge wherever they go. This is how Christianity helps to support the nations.

II. The second great question of the day is how to give *peace* to the nations. On the one hand, each nation has to consider other nations so that they may enjoy their land, produce and manufactures in peace; on the other, there is to be a just distribution of the wealth of the nations among its various classes before there can be peace; for, if one nation oppresses another, or if one class in a nation is rolling in its wealth while another is starving for want of daily bread, there can be no permanent peace.

1. Since the rise of modern civilization, the re-establishment of republicanism and reform in politics and education, the rise of mechanics and the study of the sciences, many superficial statesmen, for a time, have thought that religion was of little consequence. The result of this belief was that in proportion to the statesmen's neglect of religion they had to increase their armies and navies. According to Sir Charles Dilke—than whom there is no higher authority—Germany and France can now each mobilize two million soldiers in twenty days, and Russia has even three million soldiers. Although England's soldiers are not so numerous as those of these nations, its navy is more than twice as large as the largest navy of any other nation. Owing to this the nations spend enormous sums of money annually on defence.

England spends	50	millions sterling.
Germany	„ 38	„ „
France	„ 36	„ „
Russia	„ 28	„ „

During the last ten years men have been busy inventing flying machines, which are said to have been crowned with success at last, so that hereafter this enormous expense in armies and navies will have to be superseded by the expense of aerial machines. Even should there be no war, is it not fearful to think that the enormous millions which should have been used for the support of the poor, should be thus wasted in national defence? but if there should be war, the destruction of life and property is frightful even to contemplate. That nations should use their savings for the keeping up of these immense armaments, whilst the poor of their own and other nations are perishing for lack of food and knowledge, can never be the will of God.

Every nation must have sufficient military force to enforce law and order. China has now powerful neighbors, which may make new aggressions every ten years, more or less, as in other lands. China must, therefore, take suitable measures for defence. Better

care of its subjects than its neighbors is one of the best defences. But if it follows the example of European nations in building up fabulous armies while so many of its millions are starving for want of daily bread, it will be a great mistake.

What is the remedy for this militaryism which drains the life-blood of our nations? To go in for increase of soldiers and weapons of war is to make other nations to increase theirs all round, and thus the evil instead of lessening increases more and more; the world thus becomes a fiendish field of war instead of a paradise of peace as God would have it.

The Christian Church teaches men to love their neighbor as themselves. By inculcating righteous and loving principles instead of brute force, it leads men to the study of the laws of all nations, so as to form international and universal codes that secure the good of all without partiality. Should there be any disputes between nations, the Church urges the settlement of it by the arbitration of competent judges. Wherever this has been tried it has proved far more satisfactory than the mildest war. This is how Christians are striving to prevent war between nations.

2. The great difficulty in securing peace *within* a nation is to so govern as to create a just distribution of wealth among its various classes and to get the people persuaded that it is just.

In the West, trades unions have been formed to increase the wages of the mechanics, because, they say, although their masters have made enormous fortunes from their labor during the last hundred years, their wages have not been proportionately raised. At first the authorities in Europe put such movements down as rebellious; but the poor people said, "It is not that we wish to create disturbance, but so long as wealth is not justly distributed, we cannot stop complaints; while one class of the nation is well protected in its wealth and the other is left to die in want, how can there be peace?" The authorities, however, continued to repress these movements without granting redress. Then the French nation rose in a body and deposed hereditary government and traditional authority and substituted republicanism. At this the various rulers of Europe were alarmed and dared not but listen to the representations of the people.

Since then the various trades unions have established international unions, in order to get more justice from the various governments. Some governments endeavor to meet their wishes by reforms, but the Emperor of Russia, though he began reforms, refused to continue them, and banished the leaders of socialism to Siberia. Then the Socialists of Russia became Nihilists, and resolved that as the Emperor would not save and educate the

masses, they would remove him. So in 1881 Alexander II was assassinated.

The average wages of skilled labor in the United States are forty-eight shillings per week; Australia, forty shillings; Great Britain, thirty-one; France, twenty-one; Germany, sixteen; Italy, fifteen shillings per week.

In China, during the last forty years, there has not only been war with foreign nations, because China would not allow intercourse as with sister nations, but *internally* the Taiping and the Mahommedan rebels also rose up, and besides destroying immense property, destroyed the lives of tens of millions of people. These rebellions arose mainly because no justice was done to the oppressed classes, and because the poor were starving.

Now the most intelligent throughout the world maintain that to increase our armies and navies, and only protect the rich while the poor are unprovided for, is not sound policy. We must have greater trust in *righteousness* than in weapons of war, otherwise there will be endless troubles. Though mechanical inventions may be of immense benefit to man, yet they cannot be substitutes for food; so weapons of war may be helpful to governments in defence of the right, yet they cannot be substitutes for love, which is indispensable for all lasting peace.

And who are they who teach love, righteousness and peace throughout all the world? Pre-eminently the Christian Church; this is its peculiar province. When our Saviour was born, it was said, "Glory to God in the Highest, on earth Peace, Good-will towards men." This was the glad tidings of great joy which the shepherds heard. When Christianity was in full power in Europe it ordained the "Truce of God," forbidding all fighting from Wednesday night till Monday morning of every week, and thus the warlike tendencies of European nations were repressed. The "Order of Chivalry" was also established by the Church to give help to the weak and oppressed. The object in all this was to carry out God's love for mankind.

Again, during the present century Christian missions have been established among the islands of the Pacific. Warlike islands have been changed into peaceful ones, not by a single weapon of war but simply through the power of Christian teaching.

As in the past the Church was the mediator between high and low; so in the various risings of modern socialism and the conflict between capital and labor, both contending parties have had to thank Christian men for their mediation,—men like Mauriet, Kingsley, Carlyle (by his writings), Cardinal Manning and Dr. Clifford in England and Christian socialists in other countries.

But the Christian Church does not wait till there is trouble before exerting its influence, for then it might be of little use; wherever Christians are, they encourage peace at *all* times; everywhere they have the Sabbath when all classes are invited to church and where the devout attend to meditate on the infinite love of God in Christ Jesus our Lord, to consider how to serve God and save their fellow-men. In the schools which they establish they teach the same, and thus *nourish* kindly feeling at all times. When troubles do arise, all true Christians are ready to act according to the principles of love and goodwill. All Christians believe that the time will come when nations shall beat their swords into ploughshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more.

For years the Christian Church has established a peace society, and the most gigantic non-official modern scheme for the amelioration of social evils has been just inaugurated by a Christian Minister—General Booth. The Emperor of Germany, who is a Christian, last year (1890) visited several countries with a view to persuade the governments to peaceful international measures in the direction of disarmament on the one hand, and to meet the just demands of socialists on the other.

Lately, when China had great famines from drought and floods, the missionaries repeatedly secured large subscriptions from distant nations towards relief. When the Taiping rebellion was at its height, it was the reading of a letter of a Christian missionary—Rev. Mr. Holmes—in the House of Commons along with others which decided the English government to help the Imperial Government at Peking to put it down. Recently (1891) when there are riots against the Christian Churches in so many parts of China, all the foreign ministers in Peking unite in asking for their protection. This, notwithstanding imperfections which characterize all human organization, is the power of the Christian Church to unite all nations and give them peace; therefore the best men always support it.

This is how Christianity helps to give peace to the nations.

(To be continued.)

Anti-opium Medicines.

BY H. T. WHITNEY, M.D.

IN the November 1890 No. of THE RECORDER Dr. Dudgeon has a long letter objecting to the resolution against opium that was passed by the General Conference at Shanghai in May, 1890. I was both surprised and grieved at the position taken, running in the teeth of the best advice of the General and Medical Conferences. I have waited a long time, hoping some one would reply to this letter, but as none has appeared, I feel it my duty to offer a few words: First, because his position is palpably untenable and mischievous; and secondly, because, having always disagreed with any such policy, I bore my share of the responsibility at the Conferences in securing the adoption of the resolution objected to. It is unnecessary to review this long letter *seriatim*, but only certain portions, showing the author's position on the vital points in question.

No. 4 of the resolution passed by the General Conference is as follows: "That we have learned with alarm of the rapid increase in the consumption of morphia in China; that we find this increase is largely owing to the indiscriminate sale and consequent abuse of so-called anti-opium medicines, and that we now, on the suggestion of the Medical Missionary Association of China, urge all missionaries to discourage, and, as far as possible prevent, the sale of such anti-opium medicines as contain opium or any of its alkaloids." The chairman also stated that this resolution had no reference to carefully managed opium refuges.

This Dr. Dudgeon regards as "a very hopeless resolution," one that "will do harm," and says, "I know it is against the convictions of many of the members" (of the Conference.) But "they hesitated to oppose the medical brethren who were presumed to speak with authority."

He then offers the following substitute: "Learning with alarm of the large consumption of morphia, pure and simple, as an anti-opium remedy, its real nature being unknown to the Chinese; and being convinced in unskilful hands that few if any cures are thus effected and that some of the paid agents of the missions are engaged in it and making money by it, to the detriment of Christianity: it is resolved that the indiscriminate sale by such agents of this and other so-called anti-opium remedies be discouraged, and, as far as possible, prevented."

It is easy to see that these two resolutions are widely different, and the weakness of the substitute is more plainly seen by putting it alongside of the one passed by the Conference. The latter is

based upon the principle of prohibition to all, except when *prescribed by properly qualified persons* for a specific purpose, bearing in mind that it is a poison. It also implies that all unqualified missionaries be urged to abstain from dealing in anti-opium remedies containing opium or any of its alkaloids, and that all the different missions in China shall endeavor to prevent any of their native Christians, whether in mission employ or not, from engaging in the anti-opium business, except those among them who may be properly qualified and will use such remedies in the same way as medical and other qualified missionaries.

The other does not discriminate in reference to the drug itself, only that it be included with "tonic, stimulant and sedative" drugs; nor in reference to its sale or prescription, only that it be done by persons with good motives desiring to benefit the habitué; and they may or may not be qualified in a medical sense. It leaves it open to all unqualified missionaries and to all natives in mission employ who will sell or prescribe without pecuniary greed and without interfering with their regular duties, and the whole army of native Church members are to be left by the missionaries to do as they please. It is unnecessary to enlarge upon the bearings of this "substitute" as opposed to the design of the resolution already passed.

The vital points of difference are comprised under *qualified* and *unqualified, prescribing* and *selling*.

Being qualified does not necessarily imply the having of a medical degree, but it does imply that the person understands the action of opium and morphine,—their maximum and minimum doses, just how much the remedies they use contain, the nature of the habitués symptoms, whether important or otherwise, and be able to treat any unusual conditions liable to arise from breaking off the habit. Any person who had not this amount of knowledge as a minimum acquirement, would not be considered qualified to cure opium patients. The prescribing of anti-opium remedies in any form, implies discrimination and a knowledge of the remedy, and that the one taking it is the prescriber's patient. He may receive a fee for his prescription and remedies, but that is not selling them in the sense here meant. Selling implies indiscrimination, and, in this case in regard to a dangerous drug. This, and unintelligent prescribing, are what the resolution condemn.

In arguing for the selling of anti-opium remedies, Dr. Dudgeon remarks that "the demand for these remedies to cure the craving, indicates not only the widespread sale but also the widespread desire to break off from the habit." We must not

be too credulous on this point. There are an enormous number of opium-smokers who only want these remedies as a *substitute* for the pipe, and would not give up the habit if we would provide a free and painless cure. The selling of anti-opium remedies, containing opium, to such people, would be simply fostering a curse.

And yet Dr. Dudgeon feels it would be better than the continuation of the pipe. But this is practically a "high license" idea,—no matter about the liquor, only don't drink it in a low grog-shop!

The demand for anti-opium remedies is no safe indication of the extent of the desire to be cured. But how are we to know who really want to be cured and who do not? Certainly not those who *sell* but rather those who *prescribe*. The doctor himself bears testimony to this when he refers to "a flourishing business, large sales, but we do not, I am sorry to say, hear of numerous cures." This is the universal testimony in regard to such business; and a word to the wise ought to be sufficient.

I have known native church members invest heavily in morphine and defend themselves in this nefarious business, until "sat upon" by the mission, on the ground that a few at least were cured. This in their minds compensated for all the injury done. With about as much reason might one advocate the occurrence of floods on the ground that a few would be saved even though many were drowned.

In speaking of the resolution passed by the General Conference, Dr. Dudgeon said he knew it was against the convictions of many members, but hesitated to oppose the medical brethren who were presumed to speak with authority. The "many members" must be understood relatively. Their presumption was well founded and their action wise. They were undoubtedly honest in their convictions, partly from not being aware of the evils connected with it, and partly from the position of a few who evidently could only see one side of the question, and partly because some at least had money already invested in anti-opium remedies, and as a natural consequence, were less open to conviction. Over against the few who opposed the resolution and the "many members" whose convictions are said to have been against it, may be cited the fact that nearly every member of the Medical Missionary Association present, and the large majority of the General Conference, favored it. And it might be further added that nearly the entire body of medical missionaries in China, a great many missionaries not at the General Conference, several community physicians and a good many foreign residents in the different ports of China, look with disfavor upon this anti-opium quackery and want to have measures taken to prevent it as far as possible.

It was therefore with great surprise and regret that a physician, and once a medical missionary, holding the position for good that Dr. Dudgeon does, should oppose in the way he has the decision of so many of his medical brethren, made from a scientific view of the question, and backed up by so many of the missionaries in China.

Certainly we cannot afford to oppose one another in fighting against this opium fiend that has taken such a strong hold of this country. We need all our forces and the very best ways and means in overcoming this enemy of all righteousness.

Collectanea.

A MEETING PLACE OF THE NATIONS.—The population of this great Asiatic sea-port (Singapore) is large and polyglot. Every steamer brings more people than it takes away, and the yearly increment is large. There are probably about two hundred thousand inhabitants, two-thirds of whom are males; one need scarcely add that this betokens great commercial activity; while, like all communities where men largely preponderate, Singapore does not take high rank in its morals even for an Asiatic sea-port. Here too often the ragged edges of civilized vice meet the most depraved forms of heathen immorality and the air is laden with moral malaria.

A wonderful meeting-place of the nations is this thriving port. Stand at the corner of this street and in three minutes you may count as many as a dozen different nationalities—Europeans from all Europe, Chinese of half a dozen types, Malays, Indians, Siamese. The medium of conversation among all these is Malay, which is a simple and very expressive language. In its purity the Malay has been called the Italian of the East, but it suffers terribly at the lips of this polyglot people, each of whom brings to its pronunciation some native disability, and by the time the Chinaman has turned its r's into l's and the Englishman has narrowed all its vowels and the German has thrown in a few awful gutturals and the Tamil from India has changed its b's into p's and every other nationality has played off its own vagaries, the Malay heard commonly on the streets of Singapore is only a far-off and base-born relative of the beautiful idiomatic language whose name it bears. Indeed, there has grown up in the island a distinct *patois* known as the "Bá bá Malay," so named from the Babas (Straits-born Chinese), who have mingled Chinese, English and Malay words into an utterly amorphous conglomerate, the despair of the grammarian and an object of loathing contempt to the aristocratic Malay.—[Exchange.]

TAOISM.—The chief authority of Taoism is called Tsang Tien-s (張天師), who has the same dignity as the Archbishop of the Christian Church, or more exactly the Pope of the Roman Catholic Church. He lives on a mountain in the province of "Kiangse;" his house is adorned magnificently, something like the White House of the United States and the Palace of China. He is supposed to have wonderful power and to be able to send out and call back all the spirits according to his will, but really and truly he is the ruler of all the monks of Taoism of the eighteen provinces of China. There are two divisions of monks in Taoism; some of them are "homeless monks," which means they never return home, never marry and never see their parents' faces again; they live in abbeys until they die. They wear the long and large sleeved robes all the time; such robes are in the same shape as those the little Japs wear. In this class there is a subdivision called long-haired monks, because they never shave their hair. They coil their hair in tufts upon the crown of their heads and fasten it with a pin. They study astrology and profess to have dealings with spirits. In early times they held high honors in the state. They have now degenerated and are looked upon as ignorant cheats or designing jugglers. The other divisions are called "in home;" they are very opposite to the "homeless," because they can live in their own homes with their wives, children, parents, brothers and sisters. They wear the common clothing and do their own business, excepting some family wishes to employ them. They have a very great assembly annually in honor of their great god, Lae Koong (雷公), the "God of Thunder," which takes place always during the twenty-fourth day of Chinese June. This festival continues for three days; during this time the partakers all go to their assembling house in the early part of the morning, where they burn their incense and light their candles in the presence of their god, the "God of Thunder." This festival is something like the "Feast of Dionysos" among the ancient Greeks. After the former system is over the partakers sit around and take their dinner. After it some of the rich partakers furnish a chorus of musicians to play in the temple of their god, the "God of Thunder." It is said that Lau Tz was appointed to be a librarian by the Emperor of China in ancient time. The appointment enabled him to study many ancient books. Afterwards he wrote a book called Tao-teh-king or Canons of Reason and Virtue; this book contains many wise sayings. "It teaches the inculcation of personal virtue; it recommends retirement and contemplation as the most effectual means of purifying the soul." The original meaning of Tao-teh-king is still considered very deep; it is said that Tao means the origin of all things; Tao

is infinite impalpable and unknowable. It also says that men should strive to become perfectly virtuous and then they can rest in the bosom of Tao after death. But we see the modern Taoists are puzzled about the original meaning of Tao and add to the original doctrine innumerable superstitions and also the use of charms and amulets and the search for the elixir of life. So I say they have degenerated now.—[*Su Lan-wong*, in "*St. John's Echo*."] * * *

TRANSMIGRATION AND IMMORTALITY.—I may say, as an illustration of the position which Buddhism acquired and holds in China, that I hold in my hand a document never given to the world in the English language, nor, perhaps, so far as I know, in any other Western language, showing that if in the year 66 an Emperor was so impressed with Buddhism as to send an embassy to the West to introduce it into China, fourteen centuries later another Emperor was so much influenced by it as to send an embassy to introduce the Buddhist classics from Thibet. (The paper, which was an edict of the Emperor Yung Loh, 1412, was here read.) Various doctrines are alluded to in that paper, only one or two of which I will touch upon. I have already referred to the full and bounteous offer of salvation and immortality made by Buddhism as furnishing a very powerful attraction in contrast to the meagre promises of Taoism and the cold negations of Confucianism, which preceded. This was connected with the doctrine of the transmigration of souls, which was common to almost all Indian creeds. The Indian philosophy on that subject regarded transmigration as something amounting to a physical necessity, that it is absolutely impossible for a man to extinguish his being—that he has, as it has been expressed, come into this world without his own choice and will go into the next without his own choice, and thence go on in a succession of changes forever. This succession of changes is described under the figure of a wheel, the turn of destiny, or wheel of fate, which is represented as revolving rapidly and dropping out human souls to be born again in the form of man or of some higher or lower being, there being six categories in all, according to the Buddhist division. The religious view of the founder of the faith was pessimistic. To escape from this series of changes constitutes happiness, and he devised a method for that purpose. In the Northern School of Buddhism, especially in its popular phase, we seldom meet with this idea. We meet more frequently with the idea that to rise in the scale of being is happiness. Sakyamuni had in his system no heaven. The Northern Buddhism, which has prevailed in China, has a heaven, borrowed, it may be, from the Christian's Paradise. It has,

presiding over that heaven, a goddess of mercy, borrowed, perhaps, from the Catholic conception of the mother of Jesus Christ. Many other ideas present a transformation—I will not say a travesty—of Christianity.—[*Rev. W. A. P. Martin, D.D., from an address before the American Society of Comparative Religion.*]

The Second Personal Pronoun in Prayer.

BY REV. GILBERT REID.

DR. MATEER in the July number of *THE RECORDER* renders his decision in favor of the use of *Ni* in prayer, and were it not for the fallacy of some of his points, it might be safe to regard the decision as an *ultimatum*.

At first glance it is difficult to detect the principle which underlies his argument. In one place he asserts that "even the opinion of a Chinese preacher, to which Mr. Barber refers, is not by any means conclusive," and in another place he pleads, "A native preacher for whom I have much respect, in speaking of the matter, remarked that the avoidance of *Ni* was essentially a matter of official etiquette, etc." It looks as if the native who disagrees with Dr. Mateer is inconclusive, and the one who agrees is viewed with "much respect."

But Dr. Mateer always has a reason for the faith that is in him, and if his article is his correct interpreter, we may find it expressed in his concluding paragraph: "Finally, it should be observed as a general principle, covering this case together with others more important, that our business as missionaries is not to *adapt* Christianity to the Chinese, but by teaching and reforming the Chinese, *adapt them to Christianity*." No one probably has any objection to this purpose of adapting the Chinese to Christianity, but the point of separation is merely this: Is Christianity such a system of religion that in principles and in rules, in things essential and things non-essential, it becomes only a silent cast-iron machine, or a living pulsing Incarnation, the living God coming down to men and in all points like as men, except without sin? One of the strong arguments in Christian Apologetics has always been the adaptation of Christianity and the Bible to all ages and races, and it only creates amazement that one should claim that Christianity was not meant to be adapted to this Chinese people. Rather, let the words of Dr. Mark Hopkins ring out anew as the inspiration of all missionary effort, "How sublime the idea of a religion thus commencing in the earliest dawn of time; holding on its way through all the revolutions of kingdoms and the vicissitudes of the race; receiving new forms,

but always identical in spirit; and, finally, expanding and embracing in one great brotherhood the whole family of man!" Or let us ponder anew the application of such a testimony as that of the Apostle Paul: "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. I am made all things to all men, that I might by all means save some."

Tracing the logic one step further, it seems that Dr. Mateer considers the undesirableness of Christianity to adapt itself to China and the respectful use of the Chinese language, because the use or non-use of the personal pronoun is a matter "which enters into the vitals of religion." And how? "The avoidance of *Ni* is indirect and distant, and requires the use of periphrastic forms, while the use of *Ni* is direct and endearing, and is the spontaneous language of familiarity and affection." True, the use of *Ni*, whether it is a Chinaman talking to a foreigner or praying to the Lord, is familiar, but whether in this one Chinese character is hidden affection and endearment is a dubious article of the creed. Anyway, it can hardly be proved that the use of a respectful form of address necessitates a diminution of affection, and that familiarity—or rather the word *Ni*—enhances it. As to the "periphrastic forms," such a skilled speaker of the Chinese language as Dr. Mateer (or many of the native Christians) should find no difficulty. Practice in the common intercourse of Chinese conversation, where respectful address is used, will doubtless aid in the language of religious address.

As to the distance and coldness of the language of respect, it lies partly in the training, but more in the heart. Affection and endearment are matters of the heart, and no forms of speech can create them, be they either respectful or familiar. The argument for the non-use of the personal pronoun is not that it produces love in the heart or checks it, but that it is related to an entirely different matter, viz., a form of respect. We do not say respect, for that, too, lies in the heart, but to the *form* of respect. And when we consider the forms of politeness among men or the forms of reverence toward God, the rules or usage of one country cannot decide for another. Whether any of the terms suggested by Dr. Mateer as using in English to address God, such as "Your Majesty," are fitting or not, certainly the rules of China or even America cannot decide, and neither can usage in the West decide for the form to be used in China. That in addressing God in China we should use "*ta-jén*" or "*ko-hsia*," I never heard even a heathen Chinaman maintain, and so the question is undebatable. Whether one should not use "*wo-men*," but "*hsiao-ti*" (小的), has likewise never been broached. The only question of debate is either

the use of *Ni*, or the more respectful terms *Fu*, *Ti'en Fu*, or *Chu*.

In all religion and in all prayer there are two phases that seem sometimes to clash. One is that of awe and respect,—distance. The other is love and endearment,—nearness. The one is not to drive out the other, but they are to unite in forming a perfect character. If each is allowed to remain, there may be a corresponding form of expression. The non-use of *Ni* has only to do with the form of respect, and not the form of endearment, and still less its possession in the heart.

Reverence is the mother of morality, and to cherish it is the function of worship. As Francis Cobbe has written, "There is no such thing as vulgar religion." Nothing should be done to diminish either reverence or the forms of reverence. Spurn this point of contact between Chinese sentiment and Christian principle, and perhaps Christianity, as thus expounded, may not only not adapt itself to China, but also lose China.

The Chinese Bible.

BY REV. GEORGE PARKER.

MISSIONARIES not on the Translation Committees, but who are to use the to-be prepared Bible, might like to have a voice on some particulars which have engaged their special attention. May I suggest that as each book is prepared, copies be sent to each missionary for criticism, and that no book be finally revised until a first draft of the whole work is ready?

The German revisers allowed two years for outside criticism. This plan might prevent a desire to have the work re-done, as in the case of the English revised version. Younger men of ten and twenty years' standing, not as yet fully qualified for the work, might be able to supply some valuable hints, which, if attended to, might forestall any serious dissatisfaction being expressed. Without doubt the quality of the new Bible will be discussed at the next conference, and the leaders to-day may not be in the front on that occasion. It is noticeable that, excepting one representative from the Yang-tsze, the mandarin translators belong to the gulf of Pechili. I suppose the metropolitan dialect is to be the standard. Dr. Ginsburg is preparing what will prove to be the best edition of the Hebrew Bible. Dr. Swete will soon have finished what is the best edition of the Septuagint. Dr. Weymouth's "Resultant Text" gives in one volume all the readings from the editors Lachmon to Revisers. Should the Greek New Testament be edited from the manuscripts

as is the Old Testament, this would prove the best hand-book from which to translate, since it is better to trust in God's providence than to differing human judgments. Tregelles and Westcott and Hort point to the Vatican manuscript as the best. Dr. Hillier, from internal evidence alone, concurs with them. Tischendorf preferred the Sinaitic, but his discovery of the manuscript may have warped his judgment.

In examining i Thessalonians in B, I could find only two places where there seemed to be probable departures from the autograph: one by dictation, *v* doubled *σοι(v)νηπιοι*, i Thes. ii, 7; one by transcription, H mistaken for A, *κλεπτας* for *κλεπτης*, i Thes. v, 4. The Revisers put these two readings of B in the margin.

Among the preliminaries to translation should be a decision as to the structure of each book; its true joints, sections and paragraphs. "Roe's Analytical Arrangement of the Holy Scriptures" affords the best assistance. Boys' "Tactical Sacra" gives the structural display of i and ii Thessalonians, Philemon and ii Peter. Dr. Bullinger in pamphlet, "The Spirits in Prison," gives plan of i Peter. His "Key to the Psalms" is indispensable. Forbes and Hinton on the Romans might be consulted with advantage in addition to Roe. Forbes' "Symmetrical Structure of Scripture," or Jebb's "Sacred Literature," the translator cannot dispense with.

In the *Quarterly Review* for 1829, article iv, pages 85-120, will be found a comparison between Hebrew Parallelism and Chinese Tui-tsō, which are doubtless of the same origin. Care must be taken to preserve the symmetry of a passage in translation.

The Lord direct your hearts into	{	the love of God	ii Thes. iii, 5.
		and	
		the patience of Christ;	

This passage is spoilt in the English common version and in Mandarin.

In complex sentence the clauses should be first unravelled and put in their natural order. The conjunctions would thus be carefully considered and the bearing of the participial clauses discovered. In inflectional languages where emphasis is shown by the order of the words, the words might be redistributed according to their grammatical affinities before translation, and so mistakes in translation avoided. Let no mere transliterations be admitted, but let us translate for the understanding. It is desirable that petty differences of Hebrew pronunciation should not be obtruded on the Chinese, nor even the fact that two distinct languages were used in the Old and New Testaments respectively. It is impossible to adopt Hebrew and Greek idioms into Chinese. Don't let us puzzle them with manifold pronunciations of the same name.

Harmony between Old and New Testaments should be as much desiderated as rhythm and elegance of Chinese style.

I have chosen as my special study the quotations from the Old Testament in the New. Proper names, Hebrew and Greek equivalent syntax and vocabulary, are a result.

By the laws of phonic change, it is possible to discover the identical syllable and word giving both sound and sense between one language and another. When the true equivalent between Hebrew and Chinese is found, the character used will be as suitable in Canton and Ningpo as in Peking, *e.g.*, 阿丹, for Adam; 阿爸隆, for Abram; 阿爸攏, for Abraham.

It must be borne in mind that Paul wrote to communities using two Bibles and translates the Hebrew, tacking on also the word found in the Greek translation. With Enoch in his mind, he writes, "How ye ought to walk (Heb.) and to please (Lxx) God," where *kai* represents an English bracket, walk [with] and (Lxx please) God i Thes. iv, 1. This suggests the importance of studying the relative influence of the Hebrew and Greek O. T. on the Greek of the N. T. *oiois*; and its derivatives answers in the N. T. to four Hebrew words. These four Hebrew words are each represented in the Greek N. T. by several different words.

How shall explanatory clauses and parentheses be printed? Phrases having a common reference to two or more clauses, how shall these be shown?

God $\left\{ \begin{array}{l} \text{raised the Lord} \\ \text{and} \\ \text{will raise us} \end{array} \right\}$ by His power; i Cor. ii, 14.

God, by His power, raised the Lord and will raise us. This is not the order in the Mandarin.

I do not think the appointed translators could do better than draw up a set of principles for Bible translation into Chinese before they begin their work, ask for hints, and publish the result.

A Notable Gathering.

THE International Missionary Union held its annual meeting for 1891 at Clifton Springs, U. S. A., commencing June 10th and closing June 16th. Clifton Springs is situated in Western New York on the "Auburn Road" of the New York Central R. R. It is a beautiful country village, built up almost entirely by the sanitarium which was established and developed by Dr. Foster. The sanitarium buildings furnish accommodations for about four hundred guests. The grounds are spacious and beautifully laid out. A large corps of experienced physicians,

and all the theories and appliances of modern medical science, added to the sulphur springs, which led to the selection of this place for a sanitarium, make this a noted resort for persons seeking rest and restoration to health. A distinguishing feature of this sanitarium is its religious and social character. Dr. Foster's aim from the beginning has been, not to make money out of the institution, but to make money for the institution, so that it may be a blessing to all who enter it, both physically and spiritually. The whole establishment, which has been built up by the persevering industry and unusual ability of Dr. Foster, and has cost about a half million of dollars, has been made over to a Board of Trustees, Dr. Foster receiving like the other physicians only a salary. Ministers, teachers, and especially missionaries, share in all the advantages of the institution at reduced rates. Several rooms in the sanitarium are endowed for the benefit of missionaries of different Boards. All missionaries have the advantages of medical treatment, and the baths free of charge; and when no place can be found in the sanitarium, good rooms and board can be obtained in cottages for from five to seven dollars a week. These attractions and advantages have made Clifton a kind of home for missionaries, and it seldom happens that there are less than a dozen or twenty of them there.

The Missionary Union has previously met in various places in response to invitations received. It met at Clifton Springs last year for the first time, and the invitation was repeated and accepted again this year. A new "Tabernacle," a beautiful structure with seating capacity for over five hundred persons, was just finished and made over to the Union by Dr. Foster for use whenever required, with an invitation to make Clifton the permanent place of meeting, which invitation was gratefully accepted. So Clifton will in the future, still more than in the past, be a kind of rallying point or rendezvous for missionaries at home on furlough.

Ninety-one missionaries were present from almost all parts, of the world. Different fields were represented as follows: India 15, China 13, Japan 12, Turkey 8, Africa 7, Burma 7, Siam 5, Korea 3, S. America 3, Central America 2, N. W. America 2, Australia 2, Italy 2, Mexico 2, Syria 2, Hawaiian Islands 2, Malaysia 1; Secretaries 5, Candidates 2.

The hours for services were from 9 to 11.30 a.m., from 3 to 5 p.m., with meetings for lectures or addresses every evening. One hour of the morning sessions was devoted to the study of the Scriptures, conference and prayer. Formal papers or essays, conferences, individual reports and experiences and letters from members unable to be present, gave to the exercises the charm

of variety and completeness. Old acquaintances were renewed and new ones formed. Suggestions of new methods and inspiration to new effort will no doubt result in great good to the mission cause. Resolutions and appeals appropriate to the character and aims of the Union were issued, two of which may be added as of special interest to the readers of THE RECORDER.

THE UNITED STATES AND THE CHINESE.

"Viewing the Chinese as a civilized though heathen people, inhabiting a country in climate, soil and many geographical peculiarities like our own, with a population six times greater than ours, with a power for muscular effort and endurance inferior to no nation on earth, our neighbor on our Pacific shore, we lament the cruel and unjust, and, to us, disgraceful treatment which they have received at our hands.

"We view it as being unwise as well as unjust to provoke hostility and retaliation from the greatest empire of the East, now rapidly adding the elements of power in Western civilization to her own mighty system. It will be to the great injury of our commerce, and other nations will reap the advantages that naturally belong to us.

"Our very greatly extended and rapidly increasing missionary interests deserve the attention of our government, as well as our commerce, and our government has no right to break them up to the great grief of many millions of Christians of all denominations in the United States.

"We, therefore, the missionaries of the International and (Interdenominational) Missionary Union in annual meeting assembled at Clifton Springs, New York, do earnestly request all our missionary secretaries in the United States of America to petition the government at Washington to redress the wrongs inflicted upon the Chinese, and to establish and to seek to foster the most friendly relations with our great neighbor."

APPEAL TO THE CHURCHES.

"The International Missionary Union
To the Churches which they represent.

GREETING :—

"We, members of the 'International Missionary Union,' on behalf of the several missionary fields from which we have come, and in the name of our brethren now laboring in those fields, and of our former associates who have fallen at their posts; and, above all, in the name of our Blessed Lord, who has commissioned the Church to disciple all nations, make this appeal to the Churches which we represent.

"We have fallen upon a time of great privileges and responsibilities. The prayer of the Church that God would open the world to Christian effort, implied a pledge and promise on the part of the Church to perform her duty as the way might be opened.

"At the present time, world-wide opportunities, and the possession by the Church of men and means adequate to world-wide efforts, give to our Lord's command to evangelize the nations an emphasis and urgency hitherto unparalleled. Ordinary consistency and sincerity, as well as loyalty to Christ; gratitude for our distinguishing mercies; compassion for the many millions of God's lost children; a sense of personal indebtedness to them; and the fear of incurring God's displeasure and the withdrawal of His Spirit from our Home Churches by neglect or delay in the discharge of present duty, conspire to awaken us to immediate action, and to such action as shall, in some good degree, be commensurate with our obligations.

"We therefore request and beseech all pastors and teachers to seek by the prayerful study of God's word, and a familiar acquaintance with the condition and needs of heathen nations, to know more of God's will, and our duty with reference to the world's evangelization, and to teach those under their influence the relations to the whole world, which are necessarily implied in Christian discipleship, and the privileges and duties growing out of those relations.

"We would call upon all God's people, especially those who are rich in this world's goods, to give freely of their substance for the enlargement and generous support of every department of missionary work.

"We recognize with devout gratitude to God the work for foreign missions which has been accomplished by Woman's Missionary Societies, The Student Volunteer Movement, Young Men's Christian Associations, and Christian Endeavor Societies, and similar organizations; and we would urge all Christians to unite with us in the prayer that these organizations may be still more abundantly blessed and used of God for the advancement of His cause in the future.

"Finally, with a full conviction and realization of the utter uselessness of all human efforts, and pecuniary gifts, without God's presence and aid, we would call upon all God's people to unite in earnest prayer that the Holy Spirit may be poured out on all nations; that the Lord of the harvest may choose and send forth from Christian lands, and from converts in unevangelized lands, many laborers into His harvest, and that His kingdom may come and His will be done on earth as it is in heaven."

CORRESPONDENT.

The Mandarin Executive Committee.

IMMEDIATELY after the adjournment of the Conference a meeting was held of such members of the Committee as were then present in Shanghai. Rev. F. W. Baller was chosen permanent secretary. A free consultation was held with reference to proposed translators, but no formal action was taken, save that a unanimous wish was expressed that Dr. Griffith John would serve as one of the translators, and Mr. Hill was appointed to consult with him on the subject. It was agreed that some time should be given for the members to take the advice of others, and to correspond with each other before a formal vote should be taken.

In September a vote was called by the Chairman for seven translators (or revisers), which resulted in the election of Dr. Blodgett, Dr. John, Dr. Mateer, Rev. G. Owen and Rev. C. Goodrich. In the case of the other two, there was no election. These brethren were informed of their election, and all accepted, save Dr. John, who, after holding the matter under consideration for a considerable time, finally felt constrained to decline. In the meantime another vote had been taken for the two remaining translators, resulting in the election of Rev. J. R. Hykes and Rev. J. MacIntyre. Mr. Hykes accepted, but Mr. MacIntyre felt constrained by imperative reasons to decline.

After some delay given to correspondence, a vote was called for two men to take the places of Dr. John and Mr. McIntyre. The result was the election of Rev. F. W. Baller and Rev. J. Bramfitt. Mr. Bramfitt accepted, but Mr. Baller, on account of the pressure of previous engagements, felt compelled to decline.

A final vote was then taken for one to fill the place of Mr. Baller. This vote resulted in the choice of Dr. J. L. Nevius. It is hoped that Dr. Nevius will accept, though being in the United States he has not yet been heard from. Thus the whole company of translators consists of Messrs. Blodgett, Mateer, Owen, Goodrich, Hykes, Bramfitt and Nevius. Bishop Schereschewsky has also been invited to act as a corresponding member of the corps of translators.

In these elections the Committee have tried to conform as far as possible to all the important conditions of the case. The first and most essential condition, of course, is attainments in Mandarin and in general scholarship; the next in importance is a proper distribution with respect to the Mandarin dialects, Northern, Central and Southern; the third, different denominations; and lastly, different nationalities. The first three conditions are, we believe, well met; the fourth not so well. Inasmuch as three Englishmen

successively declined (as above) it was found impossible to fulfill this condition, without sacrificing the other and more important ones. This condition is regarded as *relatively* unimportant, inasmuch as nationality has in point of fact nothing at all to do with the work before the translators.

In view of all the circumstances, the Executive Committee feel fully justified in the selection they have made, and trust that such will be the verdict of the missionary body.

We are happy to report that the translators elect have already organized for work by electing Dr. Blodget Chairman and Mr. Hykes secretary. They have also divided the New Testament into portions and assigned them to the several members, and some at least of them are already at work.

It should be added that shortly after the Conference Dr. Faber sent in his resignation as a member of the Committee, devolving the choice of a successor on the Committee. The first vote taken was indecisive, the second vote resulted in the choice of Rev. A. G. Jones. Mr. Jones, though in hearty sympathy with the enterprise, felt constrained for special reasons to decline. A third vote was then taken, resulting in the choice of Rev. J. Innocent, who has accepted the trust, and is now a member of the Committee.

F. W. BALLER,
Sec.

C. W. MATEER,
Chairman.

*To the Translators elect on the High Wèn-li, Easy Wèn-li and
Mandarin Versions of the Scriptures in Chinese.*

DEAR BRETHREN: In response to the circular sent round to you by Dr. Mateer, it now at length appears that a clear majority are in favor of a preliminary meeting; also, we have now received notice from Dr. Wright, by letter, that the B. & F. B. S. have definitely appropriated £200 for the expenses of such meeting, which will be amply sufficient. We have carefully considered all the circumstances, as well as the replies received to the aforesaid circular, and have decided that November 18th will be the best time, and Shanghai the best place, for such meeting. We do, therefore, hereby call for a meeting of all the translators elect in Shanghai, Wednesday November 18th, at 10 o'clock a.m., at the house of Dr. Allen.

Yours fraternally,

Chairman of High Wèn-li Ex. Com.—ERNEST FABER.

„ „ Easy „ „ „ T. BRYSON.

„ „ Mandarin „ „ „ C. W. MATEER.

Acting General Secretary. Y. J. ALLEN.

Têngchow, September 10th, 1891.

Riots in China.

THERE has been so much written and said about the riots in China that it seems almost an imposition for one to ask space for anything more. Nevertheless, I shall venture to add a few lines to what has already been written.

Many suggestions have been offered as to the cause of these riots and the object in view.

I wish to begin my letter by saying that the riots are carried on by a well-organized band, and not by the local element, as has been suggested by some writers. As a proof of this I call attention to the recent riot that occurred at Nanking. Placards (that are said by the Chinese to have been written in Wuhu) were posted up, saying that within ten days the foreign property would be destroyed. The ten days from time of posting up (I find by referring to my diary) would bring the time down to the 25th of May. That very day the riot actually occurred. We had later rumors that the riot would occur on Wednesday, the 27th, and were not looking for it until the latter date. Some say our sending the women and children away hastened the riot. Those thus speaking show themselves to be wholly ignorant of the situation. The sending of the women and children away had nothing to do with it. It was not arranged for the women to go away until 5 p.m. on Sunday. Monday, by 8 a.m., they were all out of the city. The attack was made in five different parts of the city at the same time; by 9 o'clock on the same day the women left the city. At one compound the crowd had begun to gather even earlier than 8 o'clock. As early as 8 o'clock people were coming in the south gate of the city, fully three miles from the nearest foreign residence, yelling 發洋財, Fah Yang Tsia. In a town some five miles from Nanking it was known that an attack was to be made on the foreigners. Many of the citizens of that place, as well as many who had come there the evening before in boats, left there by daylight and came into the city to be at the riot. All this goes to prove that the thing was thoroughly planned and well known. The officials themselves knew it, for on Sunday night at one o'clock a military official, with some soldiers, was around the hospital and my house, looking to see if any one was astir. I enquired of him what he was doing there at that time of the night? He replied, "Many bad men had come down from Wuhu and were in the city, and he was afraid they might be around doing mischief." Thus you see that the women and children leaving the city had nothing to do with hastening on the riot.

Immediately following the riot here, the writer, in company with another member of the community, met quite a number of men who were among the leaders in the assault, on their way to Chinkiang and Lau-yang. They were Hunan men and had come from Wuhu to Nanking.

There are many causes for these riots. I wish to call attention to one or two of them.

I have asked quite a number of the soldiers, as well as some of the military officials, why there was so much dissatisfaction with the dynasty. They replied because of the bad treatment of the many for the benefit of the few. They claim that the discharging of so many of the soldiers is that the government may have more funds for the support of the Manchus. Those who suffer most by this are the Hunanites, hence so much dissatisfaction in Hunan with the government. In visiting one of the largest forts at this place, while in conversation with the commander, I asked what he thought of the prospect for peace. He replied that "peace of no long duration could be until a change was made in the dynasty; the people were dissatisfied in having the few rule the many. I, however, am in favor of the government." I further asked if the people are dissatisfied with the government, why this hatred of foreigners and attacks on their homes? He replied that "the attacks on foreign property was in order to make the government suffer in having to pay for property destroyed. As to hatred of the foreigners, this exists only with the few, not with the masses." I enquired, "Why this feeling of superiority that exists among them, when they are so ready to exchange so many of their old ways for the new? You now use foreign gun-boats and implements of war, our telegraph, steamers and many foreign goods in preference to your own; by this you acknowledge that the foreigners are in the lead." He replied, "In these things you mention we acknowledge that your countries lead us, but as to Imperial dignity we are superior. We send our ministers to foreign countries; they are received in person by your rulers; your ministers come to our country and are only received by our statesmen, and never by the Emperor, and your governments are satisfied. Thus your rulers acknowledge that our ministers are their equals while our Emperor looks on your ministers as inferiors. This is why the officials and literati feel superior to your Western people." I confess I felt ashamed, and was forced to acknowledge that the Western governments were responsible for the feeling of contempt for the foreigners.

But why so much of this ill-feeling confined to Hunan? It is simply because she has been left to herself so long that she has

become dissatisfied with herself and others. Loneliness breeds dissatisfaction. Places of seclusion never were intended for honest men, but for criminals and wild beasts. Seclusion breeds ignorance, ignorance hatred, hatred savagery. Canibalism reigned in Fiji until she came in contact with other nations and Christianity. The wild beast is ready to tear in shreds anything that intrudes his jungle. Christian nations, believing in the "Fatherhood of God and the brotherhood of man," owe it to China that they open up this entire land to commerce and make it possible for people of every nation to live anywhere within her borders with perfect safety. China will seriously object to this and feel that she is being ruined by such intrusion. But before many years have passed, many of her sons and daughters will rise up to bless the day that Christian nations opened their eyes to commerce and true civilization. Until this is done, we may expect that riots will continue to occur in China.

D. W. N.

Nanking, Sept., 1891.

*Translation from the "King Sz Ven." Book III.
Foreign Affairs. Chap. II.*

THE GRADUAL ENTRANCE OF DISTURBING INFLUENCES INTO CHINA

(From 事紀西中.)

BY REV. D. L. ANDERSON.

THE Western quarter of Syria, which is a country situated in the Western part of the continent of Asia, was the place of the incarnation of the Lord of Heaven. This Lord of Heaven is the same as Jesus. The name translated means the Saviour of the world. He was born in the time of the Western Han dynasty, in the eighth year of the Emperor Ngai Ti. In all He was on earth thirty-three years, proclaiming His doctrines. The men of India entirely turned to Him, and thence His teaching, spreading Westward, entered the country of Syria (Ta Tsin,) thence the people of the continent of Europe all came to reverence Him. So that all the countries of the great West reckon their years from the birthday of the Lord of Heaven, and do not each have a method peculiar to themselves.

At first the people of the West followed the teachings of Sak-yamuni. Six hundred years after the Buddha was cut off, Jesus was born. He reckoned the first, the most important business of man on earth was to reverence Heaven. In searching out the first ancestor, he ascended the misty paths of chaos. He divided the character 十, in order to adjust the four quarters, and harmonizing the subtle properties of the four elements,—air, water, fire, earth,—he created all things. He taught that besides Heaven, there is no god. Therefore no images, no idolatrous worship. Whosoever erects a temple, or sets up a tablet and worships, presenting sacrificial animals and wine, making use of drums and music to extol the name of any god, is violating the rule of right. Jesus regarded Heaven as his Father, and styled himself the Son of God. Leaving the world He became immortal. He suffered a substitute for all living (all men) that might save all ages. Because of his death, peoples of the West style Him Lord of Heaven. But before the Tang dynasty He was not heard of in China. In the time of T'ai Tsung (A.D. 627-650) a prominent man of (Ta Tsin,) Syria, named O-lu-pên, came from a distance, bringing books and images which he presented to the Emperor, when T'ai Tsung ordered built the Ta Tsin monastery to accommodate twenty-one monks. After seven reigns, in the second year of Têh Tsung (A.D. 782), a monk of the Ta Tsin monastery, King Ling, erected a tablet and inscribed thereon the history of the Brilliant Sect in China. After scholars regard this as the first entrance of the flood of Roman Catholicism into China. But their classics in twenty-seven vols., which they presented, cannot be considered as proof. Yet the image that they presented was of the Three-one wonderful Being, even the uncreated, True Lord, Elohim. They also had the Three-one separated Being, whom the Brilliant Sect revered as Messiah, who is the Mother of the Three-one wonderful Being, for the tablet says, "That a virgin brought forth the Holy One in Ta Tsin."

At this same time there were in China three barbarian sects,—the Ta Tsin (Nestorian), the Hi (Persian), the Meh-ni (Manichaens). They may be explained thus: The Syrian (Ta Tsing) is called after the name of their country; the Ormus (Hien Zeng), after the god they worship. As to Meh-ni, she was a woman of the West who came to China. The three sects all have their origin in foreign lands. Again, Hien Zeng is also known as Lord of Heaven. That is, the men of the West (Roman Catholics) have artfully borrowed this term, so as to appropriate the Hien Zeng records in China as their own, and thus add to theirs more than a thousand years.

After the Ta Tsin sect with books and images had already come East, the Heavenly Sect had their origin in Arabia in Western India. The chief of this sect was called Mohammed. He was born 600 years after Jesus, and died in the 14th year of Kai Wong, of the Dzi dynasty (A. D. 595.) Up to the time of the Tang dynasty (A. D. 618) his followers increased daily; when the Ouigor Tartars, while bringing tribute to the throne, also brought Nao-ni (the same as Meh-ni) with them to the capital, and secretly erected dwellings for themselves and a place of worship. The throne could not forbid them. This sect broke up (shattered) that of Ta Tsin, therefore as the Mohammedans advanced the sect of Ta Tsin was destroyed. During and since the time of the Sung (A. D. 960) and Yuen (A. D. 1206) dynasties they have not been heard of.

In the 9th year of Va Lih, of the Ming dynasty (A. D. 1582), a man from the Great Western Ocean, an Italian named Mattheo Ricci, came over the sea ninety thousand *li* to Kwang-tung. After twenty years, he for the first time went up to the capital, and the eunuch Ma Dong took the things that he brought and presented them direct to the throne. Among the things that he brought as tribute were the pictures of the Lord of Heaven and the Lord of Heaven's Mother. He also brought certain miraculous bones, and many other like things. The Board of Rites memorialized the throne, saying, "He styles himself a man of the Great Western Ocean, yet in the collected records of the dynasty there is no such name, and we cannot tell whether he be true or false. He has, moreover, been in the country for twenty years, and just now comes forward to present his tribute,—this is not after the manner of those who come from distant countries presenting treasures,—seeking to establish good relations. Moreover, the pictures that he brings of the Lord of Heaven and the Lord of Heaven's Mother, do not agree with the Classics. And as to the miraculous bones, and such like other things that he brings, they are what Han Vên-kung, of the Tang dynasty, calls 'hurtful and corrupting,' and he also says that such 'ought not to enter the forbidden palace.' How much more then things of this sort, that have never come to the Board for examination, but were presented directly to the throne. This was a stupid blunder of a palace officer and a crime of your ministers' destruction of their office: the fault of neither should be passed over. After receiving Your Majesty's command to appear before the Board for examination, still he did not come, but secreted himself in a monastery. Your ministers cannot tell his purpose. We recommend that the accustomed hat and girdle be given him, and that he be returned

to his own country, and not be allowed to live secretly in the two capitals and have intercourse with the Chinese, and so stir up strange things." There was no answer to this. The Emperor judged that Matteo Ricci had, with good intent, come from his distant country; so he assigned him a dwelling, made full provision for him, giving him liberal gifts, utterly refusing to dismiss him. Moreover, the courtiers from the highest to the lowest all honored this man. Ricci dwelt in peace, continuing here for a long time. He finally died in a house in the capital.

From the time of Matteo Ricci's coming East, his disciples continuously arriving, daily increased in number. Just at this time the chief of the Astronomical Board made a great mistake in calculating the time of an eclipse of the sun. Upon which one of the Astronomical Secretaries, Tsen Tsz-nu, petitioned, saying, "The men who have come from the Great Western Ocean, reforming men, Pantoja, Sebastin de Ursis and their fellows, thoroughly understand the rules of astronomy, and the astronomical books that they have brought far surpass those of China. May it please your Majesty to order that beginning with the first reign of the present (Ming) dynasty, the calendar be constructed after the Arabian method, and that Pantoja and his companions be allowed to enter the office and work out the problem." Thus it was that the men of the West entered China under the pretence of making astronomical calculations, while they secretly propagated the tenets of the Roman Catholic sect.

There was one Alphonso Vagnani who dwelt at Nankin, and, by means of the Roman Catholic teachings, diligently corrupted the multitude. From the high officials to the lowest of the people, certain were persuaded by him. The Senior Secretary of the Board of Rites, 徐如珂, Dzi Su-ku, hated him. And as Vagnani's disciples boasted that their country, customs, peoples and things, greatly surpassed those of China, Dzi Su-ku summoned two of them, and giving them writing materials, commanded each of them to write down what he remembered of his own land, etc. Having done so, as their papers did not at all agree, he thus silenced the leading disputants.

In the 44th year of Vak Lih (A. D. 1617), the Vice-president of the Board of Rites, 沈淮, Sên Choh, the Censor 晏文輝, Yin Ven-hwa and others agreed in presenting a memorial to the throne, petitioning to cut off these evil teachings that were corrupting the multitude. They, moreover, doubted whether these men were truly from France as they claimed, and begged that they be quickly sent away. Another Censor, 余懋華, Yu Men-tsz, also petitioned, saying, "From the time of Matteo Ricci's coming

East, the Roman Catholic sect have been constantly in China. There is at Nanking Alphonso Vagnani, Emanuel Diaz, and others, who have zealously corrupted the people, not far short of 10,000 men. On the first and fifteenth of each month they assemble for worship, bringing together about 1,000 people. Now there are certainly laws forbidding intercourse with foreigners, and also the following of strange doctrines, yet these publicly assemble at nightfall and disperse at daybreak. They are all one with the 'White Lily' and 'Do Nothing' sects. Moreover, they have constant intercourse and plottings with the foreigners at 漢口. Hao-king and in Kwang-tung, and the officials of those parts do not prohibit it. Of what effect is the Imperial prohibitory law?"

The Emperor listened to these words, and in the 12th moon of the same year (1617), he for the first time ordered Vagnani, Pantoja and their fellows, all to go to Canton, allowing them to return to their own country. A long time after this order, they still had not left their several places, and the officials did not compel them to go. In the 4th moon of the 46th year of Vah Lih (1619), Pantoja and his fellows memorialized the throne as follows: "We and our former companion Mattheo Ricci,—in all over ten men,—crossed the seas 10,000 *li*, to see the glory of this exalted country, and have gratefully received the Emperor's bounty for seventeen years. Recently the officials of the two capitals have wrongfully accused us, and have plotted to cast us out of the empire. Your servants' inward thought has only been to zealously regulate our conduct in the right way, and reverence and serve the Lord of Heaven. Is there anything like evil plotting in this? Can we dare condescend to evil things? Only your Majesty condescends to pity us, allowing us to await a favorable wind to return to our own country. If we are compelled to dwell on the islands, then men will be the more doubtful of us. We beg that the officials of the Boards in and about Nanking be ordered not to trouble us." There was no answer. Then, very much displeased, they went West. But after a little while Vagnani, changing his name, returned to Nanking and propagated his doctrines as before. The Imperial magistrates could not bring him to trial.

[The above is copied from the official records of the Ming dynasty].

(To be continued).

Correspondence.

LETTER FROM SAN FRANCISCO.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I enclose a slip containing an account of the sudden death of Rev. W. J. White, of the American Presbyterian Mission, North, Macao. Mr. White visited North China a few years ago, in connection with the meeting of the Synod of China, and I then became well acquainted with him. He was an excellent worker, consecrated, self-denying, and his loss will be deeply felt by our Southern China Mission.

Our trip across the Pacific in the *Empress of Japan* was a quick and pleasant one, and, barring a few discomforts consequent on overcrowding, was all that could be expected. From Vancouver to San Francisco, through Puget Sound and *via* Portland, Oregon, was most delightful. At Portland we spent five days with Rev. W. S. Holt and family, formerly of China. They are doing a most excellent work among the Chinese of that city, and have instituted work in other parts of the state. I also met Rev. A. Sickafosse, whom many will remember as being present at the Conference of 1890.

Here in California, while there is a strong anti-Chinese feeling among people in general, yet I have met with only the most kind and cordial reception from Christian people and Churches.

Meanwhile, the Chinese who are in America are fattening off the dissensions of politicians and demanding ever increasing wages, so that there is no longer such a thing as "Chinese cheap labor." A dollar a dozen for washing and a dollar and a half a day for work, or forty dollars a month as cook, constitute a small paradise for the Chinaman.

Despite the laws of exclusion and the watchful eye of Customs officials, there are still new comers. On the steamer which brought us to Vancouver there were over three hundred, most of whom will doubtless gradually percolate through Canada into the United States.

Dr. Happer passed through San Francisco, on his way home, some two weeks ago, but not being in the city, I missed seeing him.

Dr. A. W. Loomis, a missionary of the Presbyterian Board, formerly in China, but for many years laboring among the Chinese in California, passed away a few days ago. And so another veteran has gone.

G. F. FITCH.

July 29th, 1891.

INFORMATION WANTED.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: About two months ago I ventured to send a brief, and I believe courteously worded, letter to THE RECORDER, asking for information upon the proposed version and annotation schemes of the late Conference. It is with some degree of surprise that I observe the absence of my note from the last issue of the magazine. Seeing that it dealt with a subject of paramount interest, it is not easy to understand why it was not allowed to appear. The fact that missionaries reside in the far interior is scarcely a sufficient reason for supposing that they are not interested in and have no business with, say, versions and annotations. Nor should their absence from Shanghai or other coast ports be deemed sufficient justification for the editorial suppression of a letter which contained nothing but a perfectly legitimate inquiry upon

a topic of general interest. Inland workers are watching with keen concern for information that will enable them to decide upon a definite course of action with reference to these absorbing matters. When there may be some whose faith in the ultimate success of the schemes in question is not and never has been great, there can be none to whom a short report of progress at stated intervals would come as an unwelcome thing. Considerably more than a year has elapsed since Conference dissolved; and, so far as I am aware, not an echo of what has been done by the Translation and Annotation Committees has reached the rank and file of missionaries. May I, therefore, once more respectfully solicit through *THE RECORDER* some kind of authoritative intimation of what has been, or what is being accomplished by these equally important committees.

J. WALLACE WILSON.

CHUNG-KING, 6th August, 1891.

NOTE.—It should be remembered that no one has the right to demand the publication of a letter or communication of any sort, except where personal injustice has been done. In the exercise of our editorial right we judged it not well to publish a series of letters of inquiry upon a single point, as we were being called on to do; but, to satisfy our friend Mr. Wilson and others who might be interested, we were at some pains to procure the information sought, which was conveyed to the missionary public under "Editorial Comment" for March, June and July. We shall take pleasure in imparting further information as the work of organizing Annotation and Revision proceeds.—EDITOR.

CONTRIBUTIONS BY NATIVE CHRISTIANS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I see in the July No. of "*The Missionary Review of the World*" the statement from Dr. Gordon, of Boston, that last year the Chinese Christians gave more

than one dollar each to missions where the *billionaire* Protestant Church of America gave less than twenty-five cents each. I thought, "is that strictly true?" Dr. G. had the reports of Shanghai Conference and other statistics, by which I suppose he could justify himself. I see under the column of "Contributions by Native Christians" in Conference Records the total is \$36,884.54. Will some one who can, answer a few questions regarding these contributions? Are the contributions of missionaries generally included? I know that such is the case in some instances.

Exactly what does this column include? For instance, where a student pays his own expenses at a mission school, would this be counted a contribution by native Christians? In what directions was the amount reported principally expended? I see that 94 Churches are reported self-supporting, 22 half so and 27 one-fourth so, equal to 112 self-supporting Churches. Allowing to each \$150 on an average, that takes \$16,800, leaving \$20,084.54 for outside purposes. If this should be expended in building chapels at \$200 each, it would build 100 chapels for the year. It seems to me there must be some mistake about the reported figures in this column.

Is it a fact that the poor Chinese Christians are so very much ahead of all home Christians in giving? Do the missionaries do full justice either to them or the home people in making this impression by reporting much of the gifts of missionaries as contributed by natives? Should we not have a different heading for this column? Granted that the \$36,884.54 was all contributed by native Christians, what proportion of the amount paid directly to or for them, not including any of the necessary expenses of missionaries, would this amount be?

I ask the above questions, because it seems to me that the column referred to needs some amendments, and because I think we ought to give *facts* fully and clearly in our tables to be sent out to the world.

I shall be grateful for any information that any brother will furnish for the public on this subject.

G. P. BOSTICK.

TUNG-CHOW FU, 21st August, 1891.

PROPOSED MONTHLY NOTE ON DAILY
READINGS OF THE CHILDREN'S
SCRIPTURE UNION.

18 Peking Road,

Shanghai, Sept. 22nd, 1891.

DEAR SIR: I am anxious to obtain the opinion of fellow-workers in China as to the advisability of printing a monthly sheet containing notes of the daily readings published by the Children's Scripture Union.

As most of the missionaries in China know, the late Mr. Dalziel was Honorary Secretary for the Chinese branch of the Children's Special Service Mission with which the Children's Scripture Union is connected. For several years he had the annual lists of daily readings printed in Chinese, and through the kind help of missionary friends, a considerable number of Chinese have become members of the Union. It occurred to Mr. D. S. Murray, who since

Mr. Dalziel's death has acted as *interim* secretary, and kindly prepared the Chinese lists of readings, that monthly notes on the subjects to be read might be prepared and printed in advance. To his suggestion on the subject, Mr. T. B. Bishop, Honorary Secretary of C. S. S. M. writes:—

"I am quite sure that the short notes that we publish in England on the Scripture Union portions in *Our Own Magazine* are very helpful to many, but something a little different in style would be necessary for China. Short and simple daily explanations to accompany the daily readings would, I feel sure, be very valuable."

So as to minimise expense it might be advisable, if possible, to print the notes in some of the existing monthlies and separate copies could be printed from the type or stereotype.

We are all one as to the results in the way of developing and deepening of spiritual life in ourselves and our Chinese brethren and sisters from the regular, intelligent and prayerful study of God's word, and we wish to leave no hopeful sensible effort unattempted, which would promote this end.

Any suggestions as to the advisability, or otherwise, of this undertaking, will be welcomed by

Yours sincerely,

GILBERT McINTOSH,

Hon. Secy., Chinese Branch of the C. S. U.

Our Book Table.

重算心算 (Tung Mang Hein Suan.)
Mental Arithmetic. By Pan Chen.
13 cts. for complete vol., 6 cts. for 20
lessons separate. American Board
Press, Peking. 1891.

The author of this excellent work was for six years a teacher in the Preparatory Department of what is now the Peking University of the Methodist Episcopal Church. The foreign paper, open page and

clear type of this edition should make the study as easy and attractive as possible. For convenience of primary and country schools, the first twenty lessons, comprising Addition, Subtraction, Multiplication and Division, are issued in a separate volume. The textbook is already in considerable demand.

John Kenneth Mackenzie, Medical Missionary to China. By Mrs. Bryson, London Missionary to China, Tientsin : author of "Child Life in Chinese Homes," etc. With Portrait. London : Hodder and Stoughton, 27 Paternoster Row. 1891.

The publishers have given to the public a volume of 404 pages, printed in clear type on a good quality of paper, and which is in every way a credit to the printer's art. The author has written in an easy, flowing style. It is gratifying to note that the popular demand has been such that this first edition was exhausted within a few weeks of its publication. One reads on, page after page, without any lagging of interest. Dr. Mackenzie's life was, in many respects, a model. Fervor and spirituality characterized his religious experience, and as a missionary physician he steadily kept in view the one cherished object of bringing recovery and health both to the souls and bodies of men. Writing of his work in Hankow, he says:—

"My great aim is to make the hospital a means of proclaiming the Gospel and reaching the hearts of the people through kindness and whatever benefits medically one can give them."

This brief extract from his journal affords a suggestive glimpse of the man:—

"I make every serious operation a subject for prayer, and I am thankful to God that no death has occurred even after the most severe operations."

He won success and achieved distinction in North China. We take the opportunity of recording in this journal an authentic account of the incident by which he became known to the outside world. Li Hung-chang, on the advice of a member of the English Legation, had reluctantly sent for Doctors Irwin and Mackenzie to attend Lady Li, who was thought to be dying. Accompanied by the Viceroy's private secretary, Mr. Peth-

ick, they at once rode up to the yamên.

"After an interview with His Excellency, who is deeply attached to his wife, and in her serious illness had practically suspended all public business, they were conducted into the inner apartments, and there saw the sick lady. This, to Western ideas, would be considered a very natural and ordinary occurrence; but according to Chinese notions it was a very extraordinary proceeding. 'Three years ago,' writes Dr. Mackenzie, 'while in Hankow, I was called in to attend a sick lady, the wife of a merchant, but was not allowed to see her face. A hole was made in a curtain, through which her arm was protruded, that I might examine her pulse and so diagnose the disease. In this case we two foreign doctors had free permission to examine and question our patient, who was the wife of the leading Viceroy of the empire.'

"They found the lady very ill—in a most critical condition, and at first did not seem to have been hopeful of a successful issue.

"It was necessary for Dr. Mackenzie to come down to the settlement for medicines, and upon his return home he found a number of Christian natives in his colleague's study, earnestly talking over the wonderful event of the day. 'What chance was there of Lady Li's recovery?' was the eager enquiry from all; but the doctor could give no very hopeful reply. 'She is very ill; I fear there is not much hope,' he said, 'but you must just keep on praying.'

"He returned to his illustrious patient and remained in the yamên all night, to enable the Viceroy, whose anxiety was now somewhat allayed, to get some needed sleep. 'We were in close attendance, seeing our patient twice a day for six days,' writes the doctor, 'when, by the mercy of God, the lady was, humanly speaking, out of danger.'

"Dr. Mackenzie's colleague well remembers how, on his return from the yamèn, in reply to his interested enquiries about the case, he replied, 'Yes, she is recovering, she will do well now; but it is the result of no skill of mine, it is just God answering our prayers!'

"It became necessary for the patient's complete restoration to health,' continues the doctor, 'to adopt a certain line of treatment, which, according to Chinese etiquette, could only be carried out by a lady. We therefore informed the Viceroy that at Peking (two days' journey off) there was an American lady doctor working in connection with the Methodist Episcopal Mission, Miss Howard, M.D., and enquired if there would be any objection to a foreign lady carrying out our suggested treatment. 'None whatever!' was his reply."

"That day a special messenger was despatched to invite Miss Dr. Howard to come to Tientsin; the Viceroy, at the same time, sending his own steam launch to convey her from Tung-chow. Apartments within the Chinese palace were prepared for her, and here, upon the lady's arrival, she took up her abode, remaining in the yamèn for a month, and was able to render invaluable assistance in the case.

"If you will try and realize the conditions of an Eastern city,' writes the doctor, 'you will quickly understand that when a great potentate takes you by the hand the land is all before you.'

"So we found that in our daily visits to our noble patient our steps were thronged with eager suppliants, who, hearing that the Viceroy's wife was undergoing medical treatment, sought for relief from the same source. You know how a story often grows as it spreads, and so this case of cure was being magnified into a miracle of healing."

An extract from the doctor's diary, describing an interview he had with General, then Colonel, Gordon, who was on a visit to North China at the request of his old comrade-in-arms, Viceroy Li, to advise upon the difficulties in which China was then involved, will interest the reader.

"During his stay in Tientsin Colonel Gordon was residing in 'our temple,' in the quarters set apart for the guests of the Viceroy. It is very extensive, and has splendid accommodation after Chinese style. Gordon is truly a godly man, of the rare old Puritan type. I was greatly delighted and instructed by his genial conversation. He is a Christian soldier, reminding one of Havelock, and a man of men. He is looking strong and hearty, and has a very pleasing face. Evidently, from his conversation, he is a very earnest student of the Bible, which was lying on the table at his side. He spoke of his own spiritual experience, of his faith that God would not allow him to want, and therefore he felt that he had no right to store up money or give any anxious thought to the future. To strengthen my faith, he informed me that when he left England he gave to his brothers all his money, reserving only £80 for his journey. When he arrived in India he had with him only £9 sterling. When he resigned his post as secretary to the Marquis of Ripon, he had only £1. He might have remained at his post for a while, until he received a portion of his salary, which would have tided him over; but feeling it to be his duty to resign, he did so, and borrowed a few pounds to meet incidental expenses. The day after came a telegram from Peking, inviting him to come to China; and so the financial difficulty was removed. When he reached Chefoo, in consequence of a letter he received

from Sir Robert Hart, he thought of turning back and going again to Egypt. However, he finally decided to come on and see the Viceroy, at any rate. He preferred to sleep on board the steamer the first night, after which he removed to the T'seng-kung-su, so as not to implicate any one.

"He also received instructions from home, telling him that his 'leave' was stopped, and that he must return at once. He, however, determined to have an interview with the Viceroy, at which he asked him plainly, 'Do you want me? If you do, I will stay with you. But are you, with your military officers, prepared to effect changes? If not, it is no use my staying. For any good to come of it you must do the work yourselves, and I will help you.' Gordon said he liked the Viceroy very much and the Chinese people generally, and he thought them very good-hearted. He said, how little foreign merchants in China seemed to know of the Chinese. With reference to the troubles, which were the cause of his visit to this country, he remarked that he had told the Viceroy if he was really required he would stay and help them, if possible, to settle matters quietly. If, however, war was forced upon them, he would fight with them to the last; all he required was a coffin and a hole in the ground. As he was their servant, he should expect to have his expenses met, but he desired no other recompense. He had at once telegraphed home, resigning his commission.

"While in Africa, in the Soudan, he was a perfect sovereign. He had a box in front of his palace, with a slit in it, and whoever had a grievance could drop a petition into this box, which would be attended to by himself. He spent all his income upon the people, and brought nothing away with him. Since he has been here the Viceroy

has sent him presents and money; but he returned everything, except two boxes of tea. He never had any doubts upon religious subjects; 'They were all cleared away now,' he remarked. He is such a bright, happy fellow, he makes everybody love him who comes near him. I was struck with one thing about him, and that was, that religion had become a part of his life. Not that he uses religious phrases; I fancy he has an abomination of cant, or anything approaching to it; but it is natural to him to refer to spiritual things. You can't help recognising the sort of man he is."

At length, in the midst of his remarkably useful career, the cultured, enthusiastic and devout Mackenzie, "our 'beloved physician,'" heard the call which summoned him to rest from his labors, and exclaimed to a colleague entering his room, "I think the Lord is calling me to himself. What a joy it will be to go to Him! What a mercy to be prepared to go."

救世真詮 (Chiu Shih Chên Ch'üen.) *The Way of Salvation Expounded.* By John Kenneth Mackenzie, M.D. Published by the North China Tract Society. 1891.

This well-printed tract of twelve Chinese pages, prepared by Dr. Mackenzie some time before his death and only just now issued, was specially intended for the regular instruction of indoor hospital patients. It is, however, equally well adapted to general circulation among Mandarin-speaking people of the farmer, artisan and laboring classes. It is written in simple and easily understood Kwan Hwa, and in style is admirably clear.

華北月報 (Hua Pei Yueh Pao.) *North China Church Times.* Vol. I, No. I. September, 1891. Published by the North China Tract Society, 30 cents per copy; \$1 for four copies.

This new periodical is heartily

welcomed to our table. Designed for a rapidly growing church constituency and for a practically unoccupied field, its initial number is put forth with much promise of success. The typography is excellent, and "Contents" display an attractive list of subjects. The Executive Committee announce that the style will be "Mandarin or the simple Wên-li, so that any one who is able to read the New Testament as commonly used in the churches, will be able to read this paper with ease."

Rev. W. T. Hobart has financial charge, and Rev. William S. Ament is editor, both of Peking.

The China Medical Missionary Journal.
Percy Mathews, M.D., LL.D., Editor
and Business Manager. Shanghai:
Kelly and Walsh, Limited. September,
1891.

The leading feature of this number is a symposium on "The Church's Duty in relation to Medical Missions and the Principle upon which such Missions should be conducted." The subject is ably discussed by competent writers. Dr. Faber affirms that "the impression now made is that China is to be converted not through native Churches, but by foreign hospitals." However much we may disagree with such a claim, at the same time recognizing the great value of medical missions, it would seem that the doctor makes a point worthy of attention when he expresses a hope that mission hospitals might be more influential in the inculcation of sanitary reform. A practical application among the Chinese of the principle that "prevention is better than cure," would elevate the intelligence of the people and prevent much suffering. The editor discusses the criticism of hospital work by "Defensio." In reference to the position of foreigners in this coun-

try and their relations with the native population, he says:—

"As our views are somewhat different from those already expressed, either by 'A Chinese' or his respondents regarding the hatred of the Chinese towards foreigners generally, we disburden ourselves by stating that we believe this hatred exists among all classes, whether high or low, only that the latter have not the ability, influence and understanding of methods to show it as the former. The reasons for this feeling are rooted in deeper soil than in 'preaching, converts, orphanages, Christian literature,' etc. The fact is, there is among the Chinese, as also among other nations that are not highly civilized, liberal-minded and enlightened, a remnant of the aboriginal feeling that 'every foreigner must be my enemy,' and 'everything which he does is to my injury,' prior to anything which he has done. Then there is, secondly, a fear of foreign power and strength, whether as individuals or nations, heightened by their own physical weakness and want of courage. Oftentimes in inland towns and villages the appearance of a foreigner is enough to make women and children take to their heels, and we have often heard mothers stopping their children's cries by saying, 'Foreigners are coming! Foreigners are coming!'

"This normal instinctive feeling of dislike and hatred is unfortunately confirmed and aggravated by the often uncourteous and inconsiderate conduct of the majority of foreigners at the Treaty Ports, where they have power and influence. Several years ago a Penang Chinese, Mr. Hong Beng-kaw, gave five lectures in the Asiatic Society Library, and in his opening one he but reflected, though we believe exaggeratively, the mind of his compatriots when he said that

foreigners are trampling upon the heads of the Chinese. It is, we repeat, exaggerated language, but it *contains* a truth. There is in recent years stated to be an improvement in this respect, and we thank God for it. The relationship between the foreigners and the Chinese is thus under a constant strain; a little mishap and a little untoward event at once bring on overt acts, especially when the Chinese are able to *amass in time*. The firing of a pistol by the French Consul in Tientsin, led to the massacre of the Sisters and two Russians; the attempt of the French Council to cut a road through the Ningpo Cemetery, led to a general riot, which would have been disastrous had foreign force not been on hand; the imprudence of a Sikh in Chinkiang and of a Chinese policeman in Hankow, brought about nearly the same calamities. It would be, in our opinion, impossible to arouse the masses if they were not predisposed to violence."

POCKET DICTIONARY AND PEKING
SYLLABARY.

A Valuable Book.

An almost indispensable requisite to a conscientious student of Chinese colloquial is a good syllabary. In reading, writing or speaking, he will need continually, even for years, to refresh his memory as to the exact form, pronunciation, tone and presence or absence of aspirate of partly familiar characters. This information it is the province of a syllabary to furnish infallibly, with the least possible trouble and expense of time. In the important respects of extensiveness and accuracy, Sir Thomas Wade's Syllabary, the only one hitherto to be had for Pekinese, leaves little to be desired. Two serious faults, however, have seriously lim-

ited its usefulness. In the first place, its shape and bulk render it awkward, even for the desk, and quite out of the question for the pocket. It has been quite common, therefore, for students in the North to have it copied at considerable expense on small note paper and bound up into a small volume, which becomes thenceforth a constant *vade mecum*.

Another and perhaps greater fault of Wade's Syllabary is that while it gives in profusion the variants in pronunciation, tone and aspirate, it furnishes no clue whatever to the ever recurring question when they are to be pronounced in this way and when in that. The only remedy for this fault yet discovered is the presence of a teacher who can speak with authority on tones, rare enough and for the time rendering a syllabary valueless, or the laborious consultation of Anglo-Chinese or native dictionaries, with still more uncertain results.

But a syllabary is the basis of a dictionary, and with the conception of a pocket syllabary, one must often have wondered why no competent scholar had made a pocket syllabary and dictionary in one, and thus supplied the students' present greatest need.

It is a very great pleasure to know that all this, and more, has been accomplished by the Rev. C. Goodrich in his Pocket Dictionary and Peking Syllabary, just published in Peking. Here in a few cubic inches, in a form adapted to the pocket, we have some ten thousand Chinese characters, with brief but salient definitions, and a clear indication by the simplest possible signs how each character is used, that is, whether vulgar, common colloquial, high colloquial or pure book, very important information to the young student. Then again by the simple introduction of a number after each character, indicating the page, this little book becomes a complete

index to Williams' Dictionary. Any one who knows by experience the difficulty of looking up in Williams' known characters for rare meanings or combinations, will appreciate this happy addition to the syllabary proper.

One would naturally suppose that a book containing the substance of Wade's Syllabary, salient definition of each character, the means of determining the proper pronunciation and tone in the varied uses of a large body of variants, and a complete index of Williams' Dictionary, would necessarily, like the ordinary pocket English-French Dictionary, be in type so small as to require glasses to read. This, however, for ordinary eyes is by no means, the case. The typog-

raphy, barring a few errors which have escaped the proof-reader's detection, is all that can be desired. A part of the edition has been printed on good common white paper, to be bound in cloth; another part has been printed on strong thin paper, to be bound in flexible leather. At one dollar for the cloth and one and a half for the leather, which we understand is to be the price, it is as Anglo-Chinese books go, a marvel of cheapness. We strongly advise every student of Pekinese and mandarin in general to possess himself of a copy. He will find that its constant use will facilitate greatly his reading, writing and speaking of Chinese.

J. W.

PEKING, Aug., 1891.

Editorial Comment.

WE invite the authors of new publications in Chinese to send us in each instance the title,—both Chinese and the English equivalent,—name of author and publisher, number of pages, and the literary style, i.e., "Wên-lî," "Easy Wên-lî," or "Mandarin." Should there be a general response to this intimation, an attempt will be made at the end of the year to print in THE RECORDER a complete catalogue of books and publications of every description that have appeared during the preceding twelve months. It is believed that an official list will be heartily welcomed by many workers.

To the friends who have helped us in providing matter for this journal (and for the information of all):—Thanks for your contributions. Thanks, also, for the kind words many of you have spoken of our editorial labors. Will you suffer the word of exhortation? In preparing manuscript for our columns, be persuaded of several things. 1st, do not write on both sides of the same sheet; 2nd, never send us manuscript traced with a lead pencil; 3rd, avoid carelessness in writing proper names and words of a

classic or foreign tongue; 4th, violate never the journalistic canon: always send with your effusion your patronymic—not necessarily for publication—as we are not obliged to consider anonymous communications; 5th, complain not if your valued article fails to appear in the "next number," for if it does not so appear there is a reason; 6th, please accept without murmuring our orthography, etc., since writers differ materially, and we must have a uniform system, at least in the Editorial and Missionary News departments, and it is reasonable that we be allowed to work the plan with which we are most familiar and which is standard in about one-half of the English-speaking world. We beg to have it remembered that the labor of conducting this journal can be no more than an incident of our life-work. What is done on our part is wholly an unpaid service; and, as but limited and fragmentary time is devoted to writing, proof-reading and general supervision, the work accomplished can be no more than an incident of our life-work. We need your indulgence and—careful attention to our *six points*.

One thing more: Chinese books sent to us for review, with a few notes of explanation from the authors, will usually receive prompt attention; whilst those that come to our table without any such aid to a ready understanding of subjects that can at best receive but brief notice, are laid aside for a more convenient season. It may not be amiss to observe in this connection that occasionally (rarely) we admit an article that would not pass muster if material was abundant; and the aim is to exclude all subjects, however ably treated, which are likely to precipitate unprofitable controversy; the only exception being in favor of such treatment of points at issue as pursue a golden mean, or give promise of a just and happy compromise.

BARTHOLOMEW LIEGENBALG landed in India in the year 1706. Within twelve months from that time, on the death of the tyrant Moghul Emperor, Aurangzeb, began a furious scramble for the succession. Subordinate states struck for independence, and the bloody strife continued for half a century, when the battle of Plassy inaugurated the campaign which was to result in British supremacy. After another fifty years of turbulence, the Danish mission having failed, for evident reasons, to make a deep impression on the life of India, and just one hundred years from the coming of the first missionary, Henry Martini appeared upon the scene. This man, who possessed the learning of a pantologist, the eye of a seer and the zeal of an Apostle, remained only five years, for the hour was still unpropitious; yet here, as elsewhere in Asia, his holy ardor kindled an interest on behalf of degraded idolaters that never went out. Later on, the East India Company, from the first animated by greed and virulent hostility to any expression of Christian zeal on behalf of a heathen nation, was compelled to surrender its vast powers and give place to a firm and just government. Gradually opportunities for evangelism were presented, until on every hand open doors awaited the Gospel message. What do we see now, only eighty-five years since Martyn reached

"India's coral strand"? Education, both elementary and higher, exercising a wide and regnant influence; the Bible in every ruling vernacular; the arguments of religion framed and stated; myriads of converts from heathenism gathered into the fold, and Christianity recognized as one of the three great religions of India. Less than a century ago, a man of prayer and faith, as he observed the proud representatives of caste-religion, declared that "the conversion of a Brahman would be to him a greater miracle than the raising to life of a dead body"; and yet large numbers out of different races, out of every rank and order, are drawn away from Hinduism and Mohammedanism into Churches organized for the higher service to God and humanity. As much in the events of modern India as in historic Europe one may trace the finger of Providence.

We seem here in China to be on the eve of social and political changes involving much of destiny to 350,000,000 of people, and probably to the whole of central and eastern Asia. God is answering the prayers of Christendom, and the time hastens when the knowledge of the Lord will cover the earth. Let us not fear, but labor on in the kingdom and patience of Jesus.

LT.-COMMANDER MARTHON, of the U. S. steamship *Palos*, has written a letter from Kiukiang, published in the home papers, in which he says that the natives appear to be troubled wherever the missionaries happen to be stationed,—a statement that indicates how far the writer had failed to take in the exact situation in China. He is also at pains to state that he has yet to meet the first Chinese Christian. If the gentleman had been so inclined, he might have been introduced to a goodly company of converts at each of the ports on the Yangtze, where he has been stationed. A zealous English-speaking native preacher recently accompanied a foreign Christian worker who held religious services on board the *Palos*, in Shanghai harbor, and improved the opportunity by giving a clear testimony of his faith in Christ. Of course our brave lieutenant was not there to witness the incident.

WILLIAM J. SLOWAN, Western Secretary for the National Bible Society of Scotland, writing officially to Dr. Allen of this city, says: "I am happy to see in the June RECORDER a powerful vindication of our Mr. William Murray's system for the blind; and should be glad if it could be made known that his friends here associated in a little 'Mission to the Chinese Blind,' are prepared to assist to the utmost in extending the knowledge and benefits of the system, as they may have opportunity in China."

PROF. HENRY DRUMMOND well says: "It is not worth while being religious unless you are altogether religious." One might at first feel inclined to dispute the assertion; but let us consider what will be the practical outcome when we cease "playing at religion" and allow it to saturate us. When a man seeks first the kingdom of God and His righteousness, he is put in right relations with himself and the world about him. No experience like that which is vouchsafed to a consecrated life: no success like that which comes to a Christian worker who, no longer seeking secondly the kingdom of God, gives highest place to Him in the affections and puts foremost in all his plans the salvation of a lost world. "The great desideratum of the present day is not more Christians, but a better brand of Christians." And we may add: the supreme need of the hour in China as a mission field is, not "more men," but, in every sense, yet more especially in a high spiritual sense, "more man."

It is said that the population of China increases at the rate of four millions a year; or forty millions, as much as all the Germans, every ten years. As the people are already about as poor as they can be and live, this steady increment of population means a perpetual menace of death by starvation to millions of human beings. There is no help in the mandarinism of China; none in any of the material forms of civilization in this country. And yet vast stores of natural wealth, buried out of sight in the soil of Eastern Asia, await development. New industries, and indefinite expansion of

old ones, are contingent only on the bidding of properly equipped agencies. China is well supplied with *material*—in the rough—and if she can but shake off the slumber of ages and awake to the opportunity now presented by contact with Western civilization, may yet become a nation of great wealth and prosperity.

THE missionary can undertake no more important work than the impartation of biblical knowledge. By this we mean something very different from a fragmentary and sporadic exercise upon Scripture. In mission schools, and for native helpers of every grade, the object should be to impart something like thorough historical and dogmatic instruction. The ideal method is to take up distinct portions of the Bible, one by one, outlining and analyzing them, and exploring their scope and meaning, in the effort after what Canon Farrar calls "The Messages of the Books." Let this general plan be supplemented by a more or less complete doctrinal survey of prophecy and precept, and the product will be an educated Bible student. In many of the home colleges and theological seminaries there is a significant agitation in behalf of the "study of the English Bible," and better work is being done now than ever before in this regard. It is a movement that ought to inspire and increase the zeal for biblical study in every foreign mission field. The opportunity may be regarded as specially inviting wherever there is popular reverence for "the Sacred Books." The Chinese are peculiar in this respect for classic literature, and nothing could seem more appropriate to them than giving our Scriptures a first place in the curriculum of every Christian school. The rugged virtue of Scottish character is largely owing to the custom, some generations ago, of using Proverbs as a text book in all the schools of the land. For a wise enforcement of that great precept, "the fear of the Lord is the beginning of knowledge," for instruction in filial piety, rectitude of conduct and the practical affairs of life, there is no better medium than this collection of inspired maxims.

MEMBERS of the late Missionary General Conference and missionaries generally will learn with regret that Rev. Dr. E. Faber has finally and altogether severed his connection with the Bible Revision Scheme, so auspiciously inaugurated at the recent Conference: (1) by definitely declining the positions offered him on the Revising Committees for High and Easy Wên-li respectively; and (2) by resigning the Chairmanship of the High Wên-li Executive Committee, and also his membership of the same Committee.

The conditions on which the Doctor

insisted were two, viz.: (1) a definite text, (2) a uniformity of terms. These conditions fulfilled, China might then have one Bible, and he held this view all the more firmly, lest any other basis might result simply in a multiplication of the versions already extant.

We sympathise deeply with the views of Dr. Faber, and regret very sincerely that such an opportunity, as the present would seem to be, should not find universal favor and the Bible Revision Scheme made to yield us that so great a desideratum,—one Bible for all China.

Missionary News.

—Peking University, M. E. Mission, opened its school year on the 1st of September. Prof. Headland has a class of sixteen in Wayland's Moral Science. Prof. Gamewell conducts the work of a good-sized class in Loomis' Trigonometry; he also gives the four college classes two lectures a week in Physics and Chemistry, besides devoting two hours a week to Christian evidences. There are classes in Political Economy and History, and weekly lectures are given before the entire body of students on the Old Testament Scriptures. A plan has been arranged for a series of Friday evening lectures on Popular Science and other topics, by the missionaries and other foreign residents in Peking and vicinity.

—There is a native Christian wood-carver in Shanghai who is developing a very practical form of benevolence. He devotes the greater part of his surplus income to the support of an opium refuge, founded by himself. He is also possessed by another and too oft forgotten Gospel idea. Some time ago he invited a number of his Chinese friends to a feast, who came dressed in their best robes to find that their fellow-guests were "the poor, the halt, the blind."

—The Christian Vernacular Society of Shanghai offers a prize of \$5 for the best essay on "The Education of Girls." The essay is to be written in Shanghai Vernacular, is to contain no more than 3000 characters and no less than 2000, and is to be handed in to Rev. Y. K. Yen by the first of November. A prize of \$3 is offered for the second best essay and \$2 for the third.

—New York, July 27.—A distressing accident occurred this evening at a crossing of the Erie road near Eldridge Park, in which four persons were killed and two fatally injured. Rev. Wellington White, whose residence is on Grove Street, started out to drive, having with him Mrs. White, their three children, Hattie Hastings, a daughter of a neighbor and Susie McCarthy, a nurse girl. Approaching the crossing of the railroad, a freight train which had been cut in two to allow an entrance to the park, occupied the nearer track. Seeing and hearing nothing indicative of danger, White drove between the halves of the freight train upon the other track just in time to be struck by a passenger train. White, his daughter Lilian, aged nine years, Hattie Hastings, aged nine and Susie McCarthy, aged twelve, were instantly killed. Mrs. White and a child, two years old, received fatal injuries. Mabel White, seven years old, escaped with painful, but not serious bruises. Rev. Mr. White was a graduate of Amherst College and the New York Theological Seminary, and had spent ten years in missionary work in China. He was at home on a leave of absence.

—Rev. John Batchelor, C. M. S. missionary to the Ainu aborigines of Yezo, the northern island of Japan, is the first to give that barbarous and neglected people the Word of life in their own tongue, says *Word and Work*. He translated Matthew's Gospel while he was in Yezo, and during his furlough in England he has been at work upon Mark, Luke and John. Of the Old Testament the only portion finished is the book of Jonah, which at first sight seems a strange choice to begin with,

but Mr. Batchelor was so often questioned by inquirers upon the allusion to Jonah in the Gospels that he thought it wise to give them the history in their own tongue.

—A correspondent in Hongkong sends to *The Rock* the welcome news of the formation of a flourishing Y. M. C. A. At the first general meeting there was a large and appreciative assembly of representatives from all the Chinese Protestant Churches in the colony. Addresses were delivered, the members sang selections from Sankey's, and the programme for the ensuing week was announced. The evenings are equally divided between Chinese and English subjects.

—An exchange says:—"No Chinese can be landed at San Francisco without a writ of *habeas corpus* from the United States District Court. Eleven thousand of these writs have been issued for the landing of Chinese men and women; and ninety-nine out of every hundred of the women are known to be brought here for vile purposes. O, thou majestic law!"

—The North-China Tract Society recently held its Ninth Annual Meeting in Peking. Action was taken as follows:—

"Resolved that we request the Publication Committee in future to prepare their report in time to be printed with the Annual Report.

"Resolved that in future the Annual Report be printed in Chinese as well as in English.

"Resolved that we request the Publication Committee to secure as soon as possible a simple catechism for use among the uneducated.

"Resolved that this meeting hears with pleasure Mr. Anent's acceptance of the editorship of the Religious Periodical, and that we instruct the Executive Committee to make the necessary arrangements.

"Resolved that our Society unite with the other Chinese Tract Societies in requesting the London Religious Tract Society and the American Tract Society to send out an agent to superintend the work of tract distribution in China."

—Reviling rumors and blasphemous placards are being freely circulated here, but we trust and pray that in God's mercy we may be spared any outbreak of rioting. Some secret propaganda must be at the bottom of the thing, for no small expense is incurred in paper and printing; and the Devil is behind it all. However, "his doom is writ; a word shall quickly slay him." He can hardly be expected to view calmly determined assaults on his stronghold.—*Rev. Geo. King, of Lao-ho-keo.*

The Bombay Guardian says:—"The Wesleyan Missionary whom the telegrams of June 12th reported as killed in

a riot at Wusueh, China, was Mr. William Argent, one of Mr. Champness' *Joyful News* evangelists. The news as received at the Mission House in London, was, as is usual with telegraphic information, wanting in details, but its effect was very painfully felt by both Mr. and Mrs. Champness and their friends, the young man having given evidence of very great promise as a missionary. He went out to China about nine months ago. Mr. and Mrs. Champness went together to break the news to his widowed mother."

—Rev. T. Richard writes:—"The Chinese officials cannot be depended upon to enlighten the peoples in regard to the rights of native Christians. We must enlighten the peoples. Only a few days ago the Magistrate of Hai-yang, sixty miles S. East of Chefoo, entertained an accusation against one of our church members, solely on account of his having become a Christian. The Magistrate told him if he would not continue to worship his ancestors, he must give one half of his land, fifteen *mu*, to the Whei, and they would worship for him. The same officer beat some of the other Christians. It is high time some means were taken to dispel the darkness.—*Hunter Corbett.*

—We have pleasure in reporting an interesting and cheering instance of active Christian work among Chinese Christians. The Church in connection with the Presbyterian Mission Press, Shanghai, finding they had a balance in the treasury, after paying for the support of their native pastor and other incidental expenses, thought that, as several of them were able and willing to take turns in preaching, they might attempt the wider dissemination of Gospel truth among their fellow countrymen. They accordingly bore the initial expenses of transforming a shop into a chapel on a busy thoroughfare, in a popular district near the jail. The chapel was opened on Sunday, July 26. There was a good turnout of neighbors, and earnest addresses were delivered by Pastor Sz, two of the workmen, and a foreign friend. Such an indication of healthy spiritual growth among our Chinese brethren calls forth deepest thankfulness.—*G. M.*

"AFTER THE RIOT."

The following incident occurred subsequent to the riot in Nanking, which may be of interest to the readers of *THE RECORDER*. After some of the rioters had been taken prisoners, and it was reported that they were to be executed, a petition was gotten up and signed by all the community, save one, requesting the Viceroy to commute their sentence, as

we did not ask that they be so severely dealt with for the offence they had committed; that we were here to help save the lives of men, and not to take life. The writer, being informed by the Taotai that unless he personally besought the lives of the two men taken in the part of the city where he was in charge, that their heads would come off. In addition to the above letter, I wrote, beseeching for the lives of the two men taken in this end of the city. A very kind reply was immediately received from the Viceroy, thanking us for the interest and sympathy we had for his people. The next morning two of the men were sent by the Viceroy to my house to *kow-tow* and thank me for interceding for their lives. Their sentence was commuted to be bamboosed and to wear the *cangue* for fifteen days. About the expiration of the time of wearing the *cangue*, I invited a brother missionary to go down to my street-chapel with me and preach for me. While the brother was preaching, a man came in, elbowed his way through the crowd right up to the pulpit railing, listening attentively to the Word. When the brother had finished his remarks, I got up to talk to the people for a short time; this man still listening attentively and gazing into my face. When I was through talking, he said, "Do you know me?" I answered, "Yes," and asked, "Do you know me?" He replied that he did. These remarks attracted the attention of the crowd of bystanders, who were anxious to know what we meant by these interrogations. He turned to the crowd and said, "I was in the mob as one of the leaders that tried to destroy the foreign property and to kill this man; he caught me and turned me over to the officers. I was whipped and sentenced to death, and if this man, whom I sought to injure, had not begged for my life, I to-day would have had my head taken off. These foreigners are good men; I shall never trouble them again." That was the best sermon ever preached in that chapel, and it will be many days before another so effectual will be preached in this city.—D. W. Nichols.

NANKING, September 21st, 1891.

THE OUTBREAK AT ICHANG.

For several months there had been rumors of coming trouble, yet on Wednesday, September 2nd, the riot was suddenly precipitated, taking the most wary by surprise. There were no outward indications of danger until the signal of attack was given. Everything had been so thoroughly planned, and the execution was in such methodical and prompt order,

that in twenty minutes a comparatively small band of desperate men had executed their purpose. The Customs staff stood to arms, and the British Consul heroically remained at his post. A murderous attempt was made upon the life of Rev. Mr. Sowerby, who managed to escape his assailants and reach the Consulate, although in an exhausted and injured condition. A sudden rush was made for the compound of the American Episcopal Mission, and after that the convent, where the sisters, seven in number, were violently driven out, and both premises were soon in flames. The new English Consulate, in process of erection, suffered damage, and a number of dwellings, occupied by foreigners connected with missions and the Customs, were also fired. A mandarin had found his way to Rev. Mr. Cockburn's compound, who sought to fend off the mob by vociferating, "Do not burn Mr. Cockburn's house! You all know him. He has been here over ten years and does works of charity (*hao-sz*). Take anything you want, but do not burn his house." The premises of the Church of Scotland Mission owe their preservation—although looted—to the kind feeling existing between the missionaries and their native neighbors, who turned out *en masse* a few days previous to the riot and promptly suppressed a disturbance gotten up by a military officer. The fact is to be noted that no general popular excitement could be traced until the houses were in flames. The whole proceeding took place in the presence of the civil authorities, and Brig. Gen. Lo was on the spot, but made no effort whatever to put down rioting. But for the presence of the str. *Paohua* and the timely aid of its officers, the homeless refugees would have been in a desperate condition. The British government has chartered the s.s. *Ella* to convey a body of armed marines to Ichang.

THE WORLD'S COLUMBIAN EXPOSITION.

The General Committee on Religious Congresses have issued a Preliminary Address, under the inspiring legend, "Not things, but Men." We quote as follows:—

"Since the World's Fair stands for the world's progress in civilization, it is important that the creative and regulative power of religion, as a prime factor and force in human development, should receive due prominence. The Committee having charge of the Religious Congresses seek the co-operation of the representatives of all Faiths. Now that the nations are being brought into closer and friendlier relations with each other, the time is apparently ripe for new manifestations and developments of religious

fraternity. Humanity, though sun-dered by oceans and languages and widely differing forms of religion, is yet one in need, if not altogether in hope. The literatures and the results of the great historic Faiths are more and more studied in the spirit which would employ only the agencies of light and love. It is not the purpose of these Conventions to create the temper of indifference in regard to the important peculiarities distinguishing the religions of the world, but rather to bring together, in frank and friendly conference, the most eminent men of different Faiths, strong in their personal convictions, who will strive to see and show what are the supreme truths, and what light religion has to throw on the great problems of our age.

It is proposed to consider the foundations of religious Faith; to review the triumphs of religion in all ages; to set forth the present state of religion among the nations and its influence over literature, art, commerce, government and the family life; to indicate its power in

promoting temperance and social purity, and its harmony with true science; to show its dominance in the higher institutions of learning; to make prominent the value of the weekly rest-day on religious and other grounds; and to contribute to those forces which shall bring about the unity of the race in the worship of God and the service of man. Let representatives from every part of the globe be interrogated and bidden to declare what they have to offer or suggest for the world's betterment; what light religion has to throw on the labor problems, the educational questions, and the perplexing social conditions of our time; and what illumination it can give to the subjects of vital interest that come before the other Congresses of 1893. It is proposed to have these and similar themes discussed by great masters of human thought from many lands, and we invite suggestions and assurances of co-operation from those persons and religious bodies to whom this address is particularly sent."

COMBINED STATISTICS OF THE METHODIST EPISCOPAL MISSION, CHINA.

BY REV. F. BROWN.

1890.	North China Mission.	Central China Mission.	West China.	Foochow.	Totals.	In 1886.	Increase.
Foreign Missionaries	15	14	4	11	44	28	16
Missionaries' Wives	13	13	2	—	28	25	3
Single Ladies	8	7	—	8	23	8	7
Native Ordained Preachers	9	2	2	67	80	11	69
" Unordained "	9	16	1	86	112	13	99
Adults baptized in 1890	368	33	6	364	771	391	380
Members	1225	369	18	2706	4318	2665	1653
Probationers	845	167	27	1774	2813	1432	1381
Schools (all grades)	47	30	3	81	161	73	88
Scholars	886	676	70	1271	2903	932	1971
Sunday Schools	14	19	—	117	150	75	75
" Scholars	1177	745	—	3077	4999	2407	2592
Churches and Halls	27	37	2	123	189	76	113
Money collected in China, 1890	Gold Dollars 1260.90	1973.68	30.00	4390.62	7655.15	\$ 3597.31	\$ 4067.84

Personal.

The interesting article entitled "Mulum in Parvo," on page 408 of the September RECORDER, should have been credited to Rev. J. E. Walker, A. B. C. F. M., Shaowu.

Rev. D. Z. Sheffield and Rev. C. Goodrich, Professors in the A. B. C. F. M. College at T'ungchow, N.-C., have each received the degree of Doctor in Divinity. For general culture and attainments in sacred learning, these well-known missionaries are every way worthy of this honor.

The many friends of John Fryer, Esq.

of the Kiangnan Arsenal, will be pleased to learn that the degree of *Legum Doctor* has been conferred upon him. Dr. Fryer has rendered invaluable service to China by his translation of scientific works and the conduct of *The Chinese Scientific and Industrial Magazine*.

We are able to furnish, by favor of Rev. D. L. Anderson, a translation from the "Blue Books" of China. It is the first installment of a valuable historic paper, which should be of special interest now that the foreign relations of the empire are being widely discussed.

Diary of Events in the Far East.

August, 1891.

1st.—Telegraphic communication opened between Japan and Corea.

—The British government promises a concession of land for a railway to connect Burma and China through the Shan States.

September, 1891.

2nd.—Riot at Ichang. Some mission and nearly all foreign property burned and looted. Several Franciscan Sisters and Fathers badly hurt, but no lives lost.

6th.—Clouds of locusts, miles in length, pass along the Yangtze valley.

7th.—Brutal assault on Dr. James A. Greig, at Tasuiheia, near Kirin, by soldiers, who bound him hand and foot and suspended him from a beam.

8th.—A boat's crew, with a gatling gun, parade the streets of Hankow.

11th.—The British government charter the *Elta* and send an armed force to Ichang.

13th.—The Viceroy sends a special deputy to investigate the Ichang outrage.

—Some 37 cases of arms and ammunition seized on board the s. s. *Chiyuen* by the Customs, that were being conveyed to Chinkiang by a foreigner and probably intended for revolutionary purposes.

23rd.—Threatened revolt of the soldiery at Foochow.

28th.—The London *Times* says that Europe cannot any longer accept Peking's excuses regarding the riots. (Special telegram to *N. C. D. N.*)

Missionary Journal.

MARRIAGES.

At Chungking, August 19th, Mr. A. H. FAERS, to Miss A. K. HOOK, both of the C. I. M.

At Shanghai, September 26th, ALBERT F. H. SAW, of the Foreign Christian Missionary Society, to ELLA CORA FUNK, of the International Missionary Alliance.

DEATHS.

At Chefoo, August 27th, the infant daughter of Mr. and Mrs. G. CLARK, of the C. I. M.

At Chinkiang, September 2nd, Mrs. D. A. EMERY, of the Methodist Episcopal Church.

At Amoy, September 10th, HARVEY ELIZA, the wife of Rev. Wm. McGregor.

At Wenchow, September 25th, of dysentery, Mrs. GREERSON, of the C. I. M.

ARRIVALS.

At Shanghai, September 8th, Rev. W. B. and Mrs. BONNELL and children, from U. S. A.

At Shanghai, September 8th, Rev. J. MARTIN and family (returned), for C. M. S., Foochow.

At Shanghai, September 22nd, Rev. J. N. B. SMITH, D.D., wife and four children, for the Northern Presbyterian Mission, Shanghai (returned).

At Shanghai, September 22nd, Rev. J. N. HAYES and family, for Soochow (returned); Rev. and Mrs. GROVES, for Tungchow Fu; Miss EDWINA CUNNINGHAM, for Ningpo; Rev. L. W. HOUSTON and family and Rev. W. N. CROZIER, all of the American

Presbyterian Mission, North.

At Shanghai, September 27th, Rev. C. H. FINCH, M.D., wife and infant and Miss BESSIE G. FORBES, for American Baptist Union, Sui-fu, *Szechuan*.

At Shanghai, September 27th, Mr. Wm. M. WILSON, M. B. C. M. and wife and Miss C. E. STERLING, for South Shansi; also Mr. and Mrs. J. DUFF and Miss LUCAS (unconnected.)

At Shanghai, September 27th, Rev. C. and Mrs. HARTWELL, Miss E. J. NEWTON, for Foochow; also Rev. F. M. and Mrs. CHAPIN, for Western Shantung (returned), all of A. B. C. F. M.

At Shanghai, September 27th, Rev. H. NICHOLS and Miss MURRAY, of the International Missionary Alliance, for Wuhu, and Miss DOUW (returned); Miss GOWAN and Miss MEYERS, for Peking.

At Shanghai, September 27th, Rev. and Mrs. LONGDEN, of the M. E. M., for Chinkiang and Dr. W. H. CURTIS, for Peking (all returned.)

At Shanghai, September 27th, from Australia, Mr. and Mrs. JOSE, Misses MALCOLM, COLEMAN, HARRISON, A. GARLAND and S. GARLAND, all for C. I. M.

At Shanghai, September 28th, from England, Dr. and Mrs. EDWARDS and two children (returned), and Mrs. HENDERSON and child, for C. I. M.

DEPARTURES.

FROM Shanghai, September 12th, Mrs. STONEHOUSE and two children, of the London Mission, Peking.

FROM Shanghai, September 19th, Rev. S. C. PARTRIDGE, for Europe.

